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The purpose of this dissertation is to use critical and transformative research to engage academic advisors in developing the social, cultural, and political habits of mind, understanding, knowledge and skills necessary to enact social justice leadership in academic systems and higher education. This research posits that a contemporary approach to academic advising is necessary to meet the diverse sociocultural and sociopolitical needs of today's learners. Today's colleges and universities need academic advisors who encompass a unique set of critical competencies necessary to support and promote equity and equality, and contribute to the holistic success and achievement of college students.

At the center of the dissertation project lies a social justice development model, designed to represent the logical sequence of stages/phases an advisor may undergo to develop the necessary social justice competencies and habits of mind to engage in social justice leadership. Critical theoretical constructs such as critical feminism, critical race theory, constructivism, critical pedagogy, post-womanist pedagogy and transformative curriculum leadership are used to develop the model. Additionally, a diversity education curriculum is included to engage academic systems and academic/student affairs practitioners in a professional development workshop/training experience.

SOCIAL JUSTICE DEVELOPMENT: CREATING SOCIAL CHANGE AGENTS
IN ACADEMIC SYSTEMS

by

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This dissertation is dedicated to Marion and Pearl Harp, my maternal grandparents, who instilled a strong foundation of hope, faith, and love, and role-modeled the epitome of nobleness.

APPROVAL PAGE

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TABLE OF CONTENTS

	Page
LIST OF TABLES	ix
LIST OF FIGURES	x
 CHAPTER	
I. INTRODUCTION	1
II. THE STATUS OF ACADEMIC SYSTEMS: PAST, PRESENT, AND FUTURE	6
Introduction	6
History of Academic Advising	7
Colleges of the Colonial Era (1790-1870)	8
Expansion and Reform in Higher Education (1875-1940)	8
Mass Higher Education (1945-1975)	10
Maintaining Growth and Meeting New Challenges (1976-1999)	13
Contemporary Higher Education (2000-present)	15
Today's Professional Academic Advisor	16
A Review of NACADA Professional Advisor Survey's	17
Advisor Ethics	20
Advisor philosophy	21
Institutional ethics	23
Professional code of ethics	24
The Future of Academic Advising: A Contemporary Approach	27
Rationale for Research	30
Retention support	30
Extending social justice agency	33
Social Justice Development Model	36
Research Design	37
Theoretical framework design	38
Methodological design	39
Model design	39
Conclusion	41
III. THEORETICAL FRAMEWORK	45
Introduction	45

Critical Theory: Theoretical Research Foundation	46
Critical Theory in Higher Education: Inviting Transformative Action	49
Advancing Critical Perspectives within Academic Systems	52
Critical Feminist Theory	54
Critical Race Theory	58
Critical Race Theory in Education.....	62
Critical Race Theory in Higher Education.....	66
Conclusion	70
IV. METHODOLOGY	72
Introduction.....	72
Subjectivity	73
Researcher Positionality.....	75
Research Inquiry Process.....	78
The Interplay of Factors.....	79
Establish Rationale for Research	83
Reflective Designing/Abstract Conceptualization	84
Pedagogical Methodology	86
Constructivism	86
Critical Pedagogy.....	92
Post-womanist Pedagogy	100
Conclusion	101
V. SOCIAL JUSTICE DEVELOPMENT MODEL.....	103
Introduction.....	103
Phase 1: Critical Awareness Phase	104
Stage 1: Exploring Self	107
Stage 2: Understanding Critical Constructs	115
Stage 3: Multicultural Awareness	121
Sustained Involvement.....	131
Phase 2: Transformation Phase.....	131
Phase 3: Action Phase	139
Post-Workshop Support.....	145
Conclusion	146
VI. SOCIAL JUSTICE DEVELOPMENT MODEL CURRICULA.....	148
Introduction.....	148
Context.....	148

Overview of the Social Justice Development Model and Curricula	151
Target Audience.....	152
Overview of the Workshop Format	152
Workshop Curricula.....	156
Post-Workshop Support.....	196
Conclusion	197
 VII. CONCLUSION AND IMPLICATIONS FOR FURTHER RESEARCH.....	 199
Introduction.....	199
Extending Research: Piloting the Training.....	200
Challenges in Executing the Training: Managing Resistance	204
Advancing Social Justice Agency and Social Justice Education.....	206
Conclusion: A Final Call for Transformative Action	209
 REFERENCES	 211
 APPENDIX A. SOCIAL JUSTICE DEVELOPMENT MODEL.....	 236
 APPENDIX B. MAJOR CHARACTERISTICS OF MULTICULTURALISM	 237
 APPENDIX C. AMCD MULTICULTURAL COUNSELING COMPETENCIES	 238
 APPENDIX D. AMCD MULTICULTURAL COUNSELING COMPETENCIES: CULTURAL COMPETENCY COMPONENTS FOR ACADEMIC ADVISORS	 243
 APPENDIX E. CAS STANDARDS AND GUIDELINES FOR ACADEMIC ADVISING	 244
 APPENDIX F. NACADA STATEMENT OF CORE VALUES (2004)	 245
 APPENDIX G. MULTICULTURAL COMPETENCE AND TRAINING SURVEY.....	 246

LIST OF TABLES

	Page
Table 1. Systems of Oppression	119
Table 2. Major Characteristics of Multiculturalism	126
Table 3. Cultural Competency Components for Academic Advisors	130
Table 4. Social Justice Development Model Curricula Workshop Summary	154

LIST OF FIGURES

	Page
Figure 1. Social Justice Development Model.....	103
Figure 2. Cycle of Socialization (Harro, 2000b)	112
Figure 3. Cycle of Liberation (Harro, 2000a)	136

CHAPTER I

INTRODUCTION

This dissertation is shaped out of my passion to transform educational spaces, educational practices and educators *from* spaces, practices and mind-sets that support and promote *quasi-social justice ideologies* (a resemblance to or near-like social justice) *to* a social justice philosophy that edifies a ‘true’ sense of oppression disruption, equity, equality, and social action and garners the ‘true’ meaning and understanding of respecting/accepting the multiple dimensions of cultural difference. It is shaped from the transformative process of critical-conscious development that I myself underwent early in my career as an educator and continue to undergo as a life-long learner and social change agent. It represents a glance at the knowledge, understanding, and skills that I acquired during my transformative journey and career in academic systems—a journey that often left me aghast at the institutional barriers that limit the success and achievement of underrepresented and ethnic minority students. Finally, it is shaped out of my commitment to transform the habits of mind of many higher education professionals/practitioners who enter the academic advising profession without the proper sociocultural and sociopolitical tools of understanding and knowledge to assist them in meeting the diverse needs of today’s diverse college students.

As an educator who has worked in various educational capacities—public school education, adult education, and higher education—I have sorely witnessed a *quasi* form

of social justice exercised and demonstrated (by many educational professionals) within educational spaces, practices, and mindsets. I have seen the devastating effects it has on providing an equitable, quality education where *all* students are able to achieve at their highest ability level, feel validated and secure in their educational environment, and have equal educational access and opportunity—regardless of race/ethnicity/culture, gender, sexual orientation, class/socioeconomic status, (dis)ability, language, religion and other identities. This quasi form of social justice pretends to support and promote social action; taunts a respect and honor for cultural difference and diversity; demonstrates equity and equality indifferently; and endorses, but does not commit to a positive change that benefits everyone. Instead of freeing our educational system from oppression, quasi-social justice creates new dimensions of oppression by widening our achievement gaps and creating barriers that further limit the access, success and full potential of many students, particularly our marginalized, underserved, underrepresented student groups.

Throughout my career in higher education, within many sectors (varying institutions, divisions, programs/services), I have experienced social justice practiced in a quasi or haphazard style – not at all bearing any sense of embeddedness in the fabric of the institution or continuity in how it is supported, promoted or instituted into our institutional climates/cultures. Most regrettably, I have shared spaces with academic/student affairs practitioners, who impact the academic and social experiences of thousands of college students’ absent of the ‘spirit’ of social justice in their daily practice, in their mission/vision or goals/objectives. They lack the important understanding and knowledge’s of their own multiple dimensions and the multiple,

critical dimensions of the students they serve. As a change agent who works tirelessly to support the varying needs of students—respecting, understanding, and considering the importance of their race/ethnicity/culture, gender, sexual orientation, class/socioeconomic status, (dis)ability, language, religion and other identities—and knowledgeable to the role/influence/impact these identities may have on a student’s success and achievement, I see/hear the power of *my* social action instrumental in creating positive, supportive, equitable educative experiences and environments for my students. Similarly, I see/hear the *lack* of *true* social justice agency enacted in the professional and ethical responsibilities of many academic advisors and the disservice it presents to our students, our institutions, and our communities. Our diverse student groups need empowered advisors and academic communities that understand the complex social, cultural, and political shifts of inequity and the battles students face in fighting sociocultural, sociopolitical and institutional inequality and inequity. Equally, our students need academic advisors enacting as advocates—standing willing to serve, to assist them in meeting such challenges.

Thus, the purpose of this dissertation is to use critical and transformative research to engage academic advisors in developing the sociocultural and sociopolitical habits of mind, understanding, knowledge and skills necessary to enact social justice leadership in academic systems and higher education. My research posits that a contemporary approach to academic advising, where advisors have developed a unique set of critical competencies to support and promote equity and equality, is instrumental to the holistic success and achievement of college students. At the center of my dissertation project, I

present a social justice developmental model to represent the logical sequence of stages/phases an advisor may undergo to develop the necessary critical competencies and habits of mind to engage in social justice leadership. In my research, I use critical theoretical constructs such as critical feminism, critical race theory, constructivism, critical pedagogy, and transformative curriculum leadership to develop the model and a diversity education curriculum that academic systems and academic/student affairs leaders may use to engage practitioners in a professional development workshop/training experience.

The dissertation consists of six chapters. Chapter I places the role/responsibilities of academic systems, academic advising, and academic advisors within a historical perspective/timeline to examine the social, cultural, political shifts/trends that have influenced their mission/vision and how these dynamics influence their future work in higher education. Chapter II presents the critical theoretical frameworks used to shape the emancipatory/transformative spirit of my dissertation and examines how critical theory is necessary to advance critical perspectives in higher education research. In Chapter III, I discuss how my subjectivity as an African American woman and educator, and a critical/feminist and constructivist researcher influence my personal/professional mission to support and promote social change in higher education. I also discuss the rationale for my research and the methodological approaches used to design the developmental model and its curriculum. Chapter IV presents the social justice developmental model—detailing the developmental phases/stages of the model—and its usefulness in developing a culturally-relevant advising practice and creating culturally-competent advising

professionals. Chapter five culminates my research, presenting a diversity education/professional development curriculum to accompany the model. The curriculum modules are designed using the critical theoretical frameworks and critical methodological frameworks that shaped my dissertation research and would be most useful in a workshop format with early career academic advisors, early career academic/student affairs practitioners or Student Affairs graduate programs for master's level students. In chapter six, implications for further research, I summarize the main points of each chapter to recount the need for critically-conscious academic advisors and academic systems in higher education, examine best practices to pilot or implement my research to academic advisors, and discuss the best approach to extend my social justice education model to other helping-professionals in higher education.

As an educational leader, finding meaningful ways to educate for and promote social justice is a necessary measure to bridge the divides in higher education. *Touting* a culture of diversity is simple not enough, colleges and universities must encourage social change by implementing best practices to create an institution free of inequitable practices and policies. This dissertation serves as a tool to do just that—to educate/inform academic professionals to the wide range of historical, social and political issues that affect students and to do so within a learning environment that models a commitment to equality and democracy.

CHAPTER II

THE STATUS OF ACADEMIC SYSTEMS: PAST, PRESENT, AND FUTURE

Introduction

The historical influence of social, political, cultural and economic forces have influenced and continue to shape the role of colleges and universities in the United States. As higher education has undergone major historical, foundational, cultural and educational shifts, academic advising has made significant advancements/improvements in its mission/vision, theoretical approaches, delivery systems, and professionalization to support and respond to the mounting academic and student affairs needs of our institutions and students. As institutions continue to face critical challenges ahead, contemporary higher education must be futurist in its approach in preparing students. As well, institutions must be futuristic in how we prepare our academic advisors to meet the needs of today's students.

This chapter examines the past, present and future of academic advising to unveil the influence of social, cultural and political shifts/trends in higher education and their impact on (a) the establishment and professionalization of academic systems and academic advising; (b) the current practice of academic advisors; and (c) the role of academic systems, advising and advisors in meeting the future needs of colleges and universities. Section one historicizes the field of academic advising (through the lens of American higher education) to demonstrate its growth and development. Section two

examines the current practice of professional academic advisors, as a single entity—separate from the advising process, to discuss the influence of an advisor’s belief systems, morals, values, and ethics in their daily practice. Section three discusses the future role of academic systems and academic advisors, as well as, introduces the overall mission/vision of the dissertation project—a proposal to restructure/realign academic systems and the role of advisors to meet the future needs of higher education.

History of Academic Advising

Over the past 40 years, the roles/responsibilities and mission/vision of academic advisors and advising systems have made significant gains within American undergraduate education. Essentially, what began as an informal, isolated, undefined task has evolved into a comprehensive system with “many complex elements” (Gordan & Habley, 2002, p. xii)—functioning as an “integral part of the mission of higher education” (p. xii) and serving a pivotal role in assisting students with a variety of educational, vocational, personal, and student developmental needs. Several major trends/developments in higher education have been instrumental in advancing and professionalizing academic advising into the epicenter of undergraduate education, particularly with trends in college access, recruitment, retention and education. This overview briefs some of the trends/developments that have historically influenced academic advising and continue to shape the professional work of advisors and advising systems.

Colleges of the Colonial Era (1790-1870)

The art and science of academic advising can be traced back as early as the 1800's during the establishment of American colonial colleges (Cohen & Kisker, 2010; Frost, 2000; Randolph, 1962). Colleges were designed to prepare males for the ministry and civic leadership—educating them under very strict leadership, with an equally strict college life and limited curriculum system (Cohen & Kisker, 2010; Frost, 2000; Rudolph, 1962). Though there is no evidence of a formal academic system or academic advisors, Frost (2000) determined that an undefined notion of advising was conducted by faculty, tutors, and professors who acted in *loco parentis*—acting as both instructor and parental custodian—tending to students basic academic and personal concerns (Frost, 2000); assisting with decisions regarding curriculum, extracurricular activities, and moral and intellectual training (Cook, 2001; Frost, 2000); and inculcating within students the importance of discipline, morals, and character (Cohen & Kisker, 2010).

Expansion and Reform in Higher Education (1875-1940)

According to Cohen and Kisker (2010), major trends geared toward college access were instrumental in creating greater access for the American population. In general, our country established over 500 institutions; passed the Morrill Act of 1862 to establish funding for land grant institutions; increased in the number of institutional types such as religious-based, state and private institutions, women only colleges, historically black colleges and more pre-dominantly white institutions; passed the Second Morrill Act of 190 in an effort to extend higher education to all races; and diversified our student population by enrolling women and a few African Americans (Cohen & Kisker, 2010;

Cook, 2001; Frost, 2000; Grites, 1979). These access shifts coupled with curricular expansions such as stronger curriculums in vocation, science, social studies and fine arts; the establishment of two-year colleges; and a course elective system were all major catalyst in expanding, reforming and transforming institutions into the University (Cohen & Kisker, 2010; Frost, 2000). Once institutions reached University status, additional expansions included the establishment of the undergraduate college, professional schools, graduate programs, and a wide range of student service components (Cohen & Kisker, 2010).

Together, the access and curricular trends established the need to develop an academic advising system to assist America's growing undergraduate population with "academic, personal, or social matters" (Frost, 2000, p.5). Though a defined, but unexamined activity, by the late 1870's advising systems were introduced at Harvard University (established the Board of Freshman Advisors in 1872) and Johns Hopkins University (established the Faculty of Advisors in 1877) to provide undergraduate guidance, but also to strengthen the communication/relationship divide between faculty and students (Frost, 2000; Hawkins, 1960; Kuhn, 2008; Rudolph, 1962; Veysey, 1965). In general, the role of faculty advisors was to "guarantee personal assistance to students" (Hawkins, 1960, p. 248) and "establish relations of friendliness and confidence with the students assigned to his care" (p. 248); thus, personalizing the advising experience conducted by tutors during the early college era. More specifically, President Gilman of Johns Hopkins noted his interpretation of advisors and advising systems, explaining:

The office is not that of an inspector, nor of a proctor, nor of a recipient of excuse, nor of a distant and unapproachable embodiment of the authority of Faculty. It is the adviser's business to listen to difficulties which the student assigned to him may bring to his notice; to act as his representative if any collective action is necessary on the part of the board of instruction; to see that every part of his course of studies has received the proper attention. (Hawkins, 1960, p. 249).

With the increase in enrollment and diverse student populations, this era opened the door to establishing academic advising as an important and necessary component to undergraduate education. By the 1920's, "most colleges and universities were busy perfecting various advising systems of freshman counseling, freshman week, and faculty advisers" (Rudolph, 1962, p. 460) prompting the need to create full-time professional advisory positions to fill in the gap left by professors who were unwilling or unable to take the time for mentoring and advising students (Lucas, 2006). Finally, by the early 1940's academic advisors had assumed extensive authority in assisting students with academic and personal affairs, but still remained an "unexamined activity" (Frost, 2000, p. 7) in the history of American higher education. According to Grites (1979), advising was seen merely as a *prescriptive/administrative* activity, whereby faculty and/or advisors simply approved courses for students to take.

Mass Higher Education (1945-1975)

The access trend remained the foci of higher education; however, social, cultural and political dilemmas undermined the college access hopes and dreams of many students due to the social change climate in the U.S. Equal opportunity and equal rights inequalities presented higher education with new access challenges and barriers. Most notably, the campus racial climate from the 1950's-1970's was met with unprecedented

racial incidents, ranging from verbal harassment to violent racially-charged beatings, occurring at some of the most elite institutions in the U.S. (Hurtado, 1992). Racial/ethnic minority students experienced racial conflicts on predominately White campuses that stemmed from unresolved racial issues occurring within society at-large (Hurtado, 1992). Although enrollment rates, graduation rates, and the emergence of diverse institutional types continued to thrive, some student groups experienced enrollment and persistent barriers due to their ethnic minority status, social economic status, attitudinal (students expressed no interest in higher education) and academics (underprepared freshman) (Cohen & Kisker, 2010; Lucas, 2006). To combat these challenges, institutions and federal government agencies continuously tried to find ways to attract marginalized students by expanding remedial programs, establishing/expanding college loans and federally funded aid programs, and the eventual approval of antidiscrimination laws (Cohen & Kisker, 2010). To no avail, these efforts brought minimal relief to providing equal educational access and opportunity for all Americans—leaving underrepresented student groups marginally and disproportionately represented on racially desegregated campuses and increasing overall educational disparities. In turn, for marginalized and non-traditional students who did enroll, student retention, matriculation and graduation rates became a critical issue for campus administrators and student affairs personnel.

During this era, attitudes toward advising and the advising process showed little change as higher education moved into the fifties. A prescriptive style of advising still remained, however; by the late fifties and sixties, students expressed concern for a more relevant, personal education where advisors were more knowledgeable of curriculum

guidelines; had a deeper interest in student needs, abilities, and personal interest; and were able to develop an interpersonal relationship with their students (Crookston, 1972; Grites, 1979). Certainly, the racialized climates at predominately White institutions impacted minority student outcomes and student development—particularly at large institutions which were characterized by an “impersonal atmosphere and lack of concern for the individual student” (Hurtado, 1992, p. 542). As academic advising advanced into the seventies, student advising concerns coupled with the emergence of student development theories and faculty advisorships converged to shift advising into a critical period of transition—advancing it from the traditional *prescriptive* relationship to a *developmental* relationship—where learning and shared responsibility was reached by both advisor/advisee (Crookston, 1972). Crookston’s (1972) model viewed advising as a rational and progressive process that is:

concerned not only with a specific personal or vocational decision but also with facilitating the student’s rational processes, environmental and interpersonal interactions, behavioral awareness, and problem-solving, decision-making, and evaluation skills. (p. 12)

Crookston’s (1972) developmental advising model rapidly gained acceptance in higher education and today is revered as the preferred advising approach to engage students in an intellectual learning community where students can utilize various developmental tasks within and outside the University for personal and educational growth.

Simultaneously, O’Banion (1972) presented his five-phase advising model process to include the following dimensions: exploration of life goals, exploration of vocational goals, program choice, and scheduling courses. He believed “the purpose of

academic advising is to help the student choose a program of study which will serve him in the development of his total potential” (p. 62) and recommended a team approach for the delivery of this model, using faculty/instructors, counselors, and students. The advising research of O’Banion (1972) and Crookston (1972) unveiled academic advising first formal models, definitions of academic advising and the advisor role—all instrumental in launching academic advising into the more complex models of the eighties and nineties.

Maintaining Growth and Meeting New Challenges (1976-1999)

This era was marked by higher education’s efforts to maintain major trends/developments established over the years and broaden its efforts to extend equitable access to all student groups. Cohen and Kisker (2010) note an acceleration of forces striving to rectify the apparent imbalances that limited the educational progress for various groups based on race, ethnicity, gender, age, economic status, disability, etc. Discrimination and affirmative action policies were enforced to reduce and prohibit the likelihood of discriminatory practices in higher education.

Despite the shifting patterns in inequitable access, higher education reached a historical peak in the college-going rate amongst adult students and high-school graduates. However, student attrition concerns from the early 1970’s continued to mount throughout the eighties and nineties—particularly for underrepresented groups—placing academic advising under enormous pressure and scrutiny to answer to higher education’s sharp decrease in college student retention rates. Advisors and the advising process was recognized as a potential remedy to minimize perceived institutional barriers that

threatened nontraditional and marginalized students because of their personal knowledge and concern for students, and their knowledge of campus services and programs.

In 1979, a major retention study was conducted by The American College Testing (ACT) Program to “determine the major causes of non-persistence among the college population and to analyze retention programs influencing students to complete their degree objectives” (Wilder, 1988, p.188). Their research uncovered academic advising as an important by-product of student retention efforts; thus, calling for the improvement of properly delivered academic advising programs to help students develop more mature educational and career goals (Carstensen & Silberhorn, 1979; Wilder, 1981). Over time, ACT’s comprehensive research studies conducted in 1979, 1983 and 1987, 1993, and 1998 changed higher education’s attitude toward academic advising—positioning it as an essential component in undergraduate education, prompting national recognition as a “defined and examined activity” (Frost, 2000, p. 11), and opening the door toward professionalizing academic advisors in 1979 through the establishment of the National Academic Advising Association (NACADA) (Frost, 2000).

More importantly, ACT’s report findings invited a re-visioning of advising systems throughout the eighties and nineties as higher education continued to combat student attrition issues. At both the national and institutional level, higher education administrators began to see the need to advance academic advising practices from a status quo, “low-status function” (Carstensen & Silberhorn, 1979, p. 15) to a “legitimate and worthwhile institutional activity” (Wilder, 1981, p. 189). As research studies began to link advising services to student retention and student development, scholars began to

develop a variety of theoretical, practical and service-oriented best practices necessary to create a formal, structured program to increase student persistence, retention and graduation rates (Crookston, 1972; Frost, 2000; Kuhn, 2008; O'Banion, 1972).

Improvements to academic systems included: developing theoretical foundations for academic advising, designing effective delivery styles, improving overall advising effectiveness, establishing the roles/responsibilities of the advisor/advisee, and establishing the goals/objectives of the advising practice (Frost, 2000).

Contemporary Higher Education (2000-present)

One of the most important developments in higher education today is the attempt by many colleges and universities to reconceptualize their commitment to diversity by creating pathways to becoming a more inclusive, affirming, and engaging teaching and learning environment for today's multicultural student population. To do this, many institutions have embraced social justice ideologies such as diversity, multiculturalism, and inclusion as key initiatives to support cultural difference, promote equity, and encourage social change. For example, several institutions are making global learning and social justice education an integral component of the undergraduate curriculum as a way to foster student's understanding of social responsibility in local and global citizenship. By educating for and promoting social justice ideologies, higher education may invite and engage multiple perspectives from dominant, oppressive and privileged groups to help influence and facilitate a more inclusive institutional culture. Inclusive teaching and learning communities offer higher education a more positive approach to engaging students in the diversities, commonalities, and complexities of today's world.

As higher education strives to meet the needs of today's learners, advising professionals are encouraged to further the study of academic advising (through research) to examine critical issues such as retention, create innovative programs/services, expand professional development and training, and find meaningful ways to meet the specific needs of our more diverse student population (Gordan, 2002; McMillin, 2000; Teitelbaum, 2000). From a national level, NACADA continues to lead the mission in ensuring that professional advisors, institutions, and student/academic affairs researchers are strategizing and implementing effective methods to advance the work of academic systems and professional advisors. Similarly, from an institutional level, many colleges and universities are leading the way in creating innovative approaches to meet the present challenges of American higher education.

Today's Professional Academic Advisor

Many scholars have attributed the growth and success of students to the strengths of skilled academic advising and its ability to respond/contribute to student persistence and retention, self-awareness, career focus, integration and other academic and student developmental needs (Lowe & Toney, 2000; Tinto, 1987). At the heart of the functionality and effectiveness of academic systems/academic advising is the contribution advisors themselves bring to the advising process.

Academic advisors have the unique ability to bridge the work of academic and student affairs personnel to create a unifying force that cultivates student excellence and forges educational partnerships that advance student learning. Like many academic and student affairs personnel, advisors often enter the field because of their commitment to

develop the “whole” student (academically, intellectually, developmentally, professionally, and socially); serve the campus community; and support student retention efforts. I firmly believe that without our professional commitment and responsibility to students, the institution, and the advising profession—the dedicated work of advisors and the art of academic advising would exist in a vacuum, free from any possibilities of establishing itself as one of the richest institutional resources on any college campus.

As my research contributes to the professional growth and development of academic systems and academic advisors, it is important to consider the multiple natures of advisors to examine them as whole persons, separate from the holistic advising process. This way, I am able to examine them as a research group to identify group norms as they relate to race and gender, worldview beliefs, and professional code of ethics—all important factors that may influence their understanding, acceptance or rejection of integrating and infusing social justice education into the heart of advisors, the advising process and advisor professional development.

A Review of NACADA Professional Advisor Survey’s

To better understand the group dynamics of professional academic advisors in the workplace, I examined the research findings from two NACADA national web-based surveys’ (administered to professional advisors) to gain a richer perspective of ‘who’ represents today’s professional academic advisors. The survey respondents represented 1,961 of NACADA’s members, representing ten geographic regions and from public, private, four-year and two-year colleges/universities. Specifically related to my research, I examined the surveys to uncover a general perspective on professional advisor

demographics (race, gender, age, and education), views on the importance of diversity in the workplace, reasons for entering the profession, and their views on professional development, as it relates to cultural diversity.

The Academic Advisors' Perceptions of Group Dynamics in the Workplace: Academic Advisor Perceptions (2003) survey identified the majority of the respondents as European American/White (79.05%), female (80.89%), 31-40 age range (26.45%), and with a master's degree (highest degree earned) (68.35%). Additionally, this survey revealed that from a cultural diversity perspective, 38.84% of respondents strongly agreed that their colleagues were generally sensitive to workplace diversity and cultural differences, 42.51% believed that cultural differences are respected amongst colleagues in their immediate work unit, and 43.43% viewed diversity training as an important component of their professional development.

Secondly, the Full-time, Professional Academic Advisor Survey (2003) identified the respondent majority as Caucasian (77.27%), female (78.38%), and within the 31-40 and 41-50 age range (both 27.1%) (highest level of education was not a question on this survey). The survey identified the top three factors that led to choosing a career in advising (a) to help people, (b) seek continuous education and collegiality in the higher education atmosphere, and (c) to make an impact on a person's life. Finally, in regards to professional development activities, 48.23% were encouraged by their institution to participate in professional development activities, 93.62% were encouraged to participate to become better at their job, and 11.02% identified the need for professional development activities to better understand their campus culture.

Though the surveys only capture a small population of today's professional academic advisors, they offer an important glimpse into how race, gender, dispositions toward cultural difference and professional development may influence the need to invite social justice training into academic systems. To surmise, if the large percentage of race/gender majority-respondents (White females) represented in the survey has any direct correlation to the reality of race/gendered majority advisors who actually exist in the field, one may conclude that the professional advising field is comprised of mostly White females—in comparison to males and advisors of color. If this demographic picture is correct, one may conclude that many of America's colleges and universities lack a diversified advising staff that may not have a critical awareness of how racial/cultural dynamics influence student achievement and success for minority students or understand the plight of African American males in higher education or appreciate the cultural capital of diverse students. Such concerns are existent and if not challenged, create persisting barriers for many students. In order to respond to the educative challenges of today's students, the advising field must mirror a diverse campus culture to represent America's collective oppressed, marginalized, privileged and dominate social groups.

Similarly, I concluded from the cultural-based responses that with less than 50% of respondents noting the importance of respecting cultural difference amongst fellow colleagues and less than 50% of respondents who identified a strong need for diversity training, there indeed lies a need to establish the importance of inviting professional advisors through a critical consciousness/awareness process that allows them to critically

dialogue, think, and reflect on the imperativeness of supporting and promoting cultural difference. By inviting critical consciousness/awareness into academic systems (through professional development), advisors engage in a more thoughtful examination of the worldview and value/belief systems of self and others—bringing a heightened sense of awareness to social and cultural identities/difference. This critical growth and understanding will assist advisors in creating an inclusive, affirming, and engaging institutional culture that is sensitive to and value racial/ethnic/cultural difference and promotes a culturally and socially conscious learning environment. Again, though the survey only represents responses from a small percentage of the total NACADA membership, the response-results warrant further discussion into not only the need to diversify the professional advising field (over 50% of respondents were White women), but ensuring that the habits of mind necessary to support the wide range of historical, social and political issues that affect and accompany college students are being cultivated in the minds of all advisors.

Advisor Ethics

From my experience as an academic advisor, I understand the complex, ethical dilemmas that confront many advisors as they navigate and engage the sociopolitical and sociocultural macro-complexities within society and the micro-complexities within the institution. Like most individuals, advisors govern themselves by a personal code of ethics (based on their belief/value system) and carry them into their daily practice—shaping and influencing their actions/interactions, moral responsibility and moral obligations. Establishing a culture of ethics in the workplace guides the appropriate

ethical responsibility, ethical behavior and ethical decision-making process of the advisor and is essential in carrying out their roles and responsibilities. For academic advisors, this culture of ethics should be guided by: (1) an ethical philosophy made up of the advisors belief/value system, (2) the institutions code of ethics, and (3) a professional organizations code of ethics.

Advisor philosophy. Generally speaking, an advisor's belief system is based on their philosophy of education, "philosophy of life" (Ibrahim, as cited in Coll & Zalaquett, 273, p. 275), and the emergence of their moral and ethical standards. Belief systems are developed and nurtured during childhood and steeped in societal structures/standards, cultural norms, familial traditions, religious affiliations, and/or personal relationships. So often, they become systems of power and control or strongholds—ingrained consciously or subconsciously—providing a sense of dominance, security and survival to our ethical standards, but often unknowingly uplifting stereotypes, categorizations, biases and discriminations. Such negative thought systems often become the core of our ethical foundation, damaging our ability to develop a habit of mind to respect, accept and/or appreciate difference and subjecting others to actions, dispositions and attitudes that represent intolerance. If today's advisors are to develop a habit of mind for ethical behavior, he/she must examine their belief systems regularly to ensure that their dispositions/attitudes do not represent strongholds that hinder them from being ethically responsible to the constituencies they serve.

To this end, I believe the culture of ethics for today's advisors must include a worldview belief system in order to serve the diversification of faculty/staff/students in

today's higher education. The concept of worldview and its impact on the advisor-advisee relationship has become an important research topic in academic advising because it allows researchers to examine/measure how worldview similarities and differences between advisors/advisees impact the advising process (Coll & Zalaquett, 2007). Worldview awareness is defined as an "individual's perception of his or her relationship with the world (nature, institutions, people, and things)" (Ibrahim, 1991, p. 14) and "influences our belief systems, assumptions, modes of problem solving, decision making, and conflict resolution" (p. 14).

Today's advisors must be able to expand their intrinsic, personal belief systems to include a worldview awareness that extends their knowledge base, to reflect an understanding of multiple perspectives, multiple identities and multiple voices of lived experiences. Academic advisors have an ethical responsibility to guide today's students using a worldview perspective, recognizing that each student will embody a different worldview lens that "represents his/her experiences within his/her social, cultural, environmental and psychological dimension" (Coll & Zalaquett, 2007, p. 275) and that these "dimensions greatly impact an individual's worldviews" (p. 275) and their experience as a college student. An appreciation of a worldview lens demonstrates to students our acceptance of their lived experience and how these experiences have shaped their lives, constructed their worldview analysis, and guided their cognitive growth and ability. We also must extend an open-mindedness to a multitude of worldview difference, helping students to feel more comfortable in discussing issues of high cultural sensitivity

and sending a level of reassurance to all students that their issues will be openly discussed and handled free of any notions of prejudice or discrimination.

Additionally, an advisor's core value system has a unique role in guiding the advising process. Value systems govern one's attitude and behavior, and are significant components of our personality—assisting in the establishment of emotion, knowledge and thought - and contributing to how we make choices, define ourselves and define our broad social standards. Like our belief systems, our intrinsic/active values are etched in our brains so deeply (subconsciously) that we cannot see them, rarely bring them to the surface or rarely question them (McClellan, 2009). Instead, our “active values emerge intuitively or through a rationalization process” (McClellan, 2009, p. 5) and influence how we view/receive others and respond to the world. From a personal perspective, active values can assist advisors in navigating the conflict-laden environment within higher education and balancing the ethical dilemmas often presented to academic advisors. With a strong value orientation governing our ethical philosophy, advisors are able to deliver an ethic of care comprised of relationship, friendship, and compassion to support the complex and rapidly shifting work environment.

Institutional ethics. Advisors face complex, multidimensional ethical dilemmas/problems as they balance serving as institutional ambassadors, interpreters of institutional policies and procedures, student advocates and assisting students with developmental and educational concerns. An advisors belief and value system has a profound impact on how they engage others, how they institute best practices, and how they develop partnerships/relationships within the workplace. Inevitably, value/belief

system conflicts between the student, advisor, and institution will occur; however, “advisors must be aware of, and open to, these differences in values as they work within their institution’s regulations and standards” (Chmielewski, 2004, para. 8) and become understanding to the unique values and belief systems their student’s will undoubtedly bring into the advising session.

Achieving and maintaining balance of one’s core belief/value system must be accomplished in solving ethical dilemmas in the workplace. It prevents an individual from using his/her personal ethical systems as a sole decision-making body, strong influencer, or from casting personal judgments in making ethical decisions. When our personal systems must balance with our professional ethics, a frequent dissection and auditing of one’s social, cultural, and political positions, and a clear understanding one’s professional ethical expectations must be congruent to alleviate any potential of operating in a conflictive ethical zone and to minimize the onset of ethical dilemmas.

Professional code of ethics. To achieve a personal/professional ethical balance, today’s advisors must have an ethical philosophy that grounds their ethical decisions with their personal belief/value system and balance this positionality with professional ethical standards. The Council for the Advancement of Standards in Higher Education (CAS) (2005) and the NACADA Core Values (2004) provides professional advisors with a professional ethical philosophy that safeguards advisors from using their positions of power, privilege and social dominance in making unethical decisions that negatively affect students’ success and the institution at large.

In my review of the CAS Standards and Guidelines for Academic Advising (2005) and the NACADA Core Values (2004), I summarized the standards/guidelines and core values that speak to the appropriate ethical behavior and practices for professional academic advisors and academic systems. The CAS standards/guidelines maintain fourteen standards that identify criteria, standards and principles that academic advising programs/advisors may use to assess the quality of their program and services, and enhance their overall performance. Of the fourteen standards, guidelines from the program, ethics, equity and access, and diversity standards all provide key ethical practices that I believe advisors should incorporate into their professional ethical philosophy. In summary, these include:

1. Provide humanitarianism and civic engagement by understanding and appreciating cultural and human differences; social responsibility; global perspective; and sense of civic responsibility practice.
2. Adhere to the highest principles of ethical behavior. Develop or adopt and implement appropriate statements of ethical practice. Orient new staff members to relevant ethical standards and statements of ethical practice.
3. Ensure that privacy and confidentiality are maintained with student records.
4. Recognize and avoid personal conflicts of interest or appearance thereof in the performance of work.
5. Strive to insure the fair, objective, and impartial treatment of all persons with whom they interact.
6. Perform duties within the limits of their training, expertise, and competence.
7. Use suitable means to confront and otherwise hold accountable staff members who exhibit unethical behavior.
8. Maintain an educational and work environment free from discrimination in accordance with law and institutional policy.

9. Create and nurture environments that are welcoming to and bring together persons of diverse backgrounds. Promote an environment that deepens understanding of one's own identity, culture, and heritage. Recognize, honor, educate and promote respect about commonalities and differences.
10. Discrimination must be avoided on the basis of age; cultural heritage; disability; ethnicity; gender identity and expression; nationality; political affiliation; race; religious affiliation; sex; sexual orientation; economic, marital, social, or veteran status; and any other bases included in local, state/provincial, or federal laws. (CAS, 2005)

Additionally, NACADA's Statement of Core Values (2004) provides a framework to guide professional practice and reminds advisors of their responsibilities to students, colleagues, institutions, society, and themselves. In summary, they are:

Core Value 1: Advisors are responsible to the individuals they advise: Advisors work to strengthen the importance, dignity, potential, and unique nature of each individual within an academic setting.

Core Value 2: Advisors are responsible for involving others, when appropriate, in the advising process: Advisors serve as mediators and facilitators who effectively use their specialized knowledge and experience for student benefit.

Core Value 3: Advisors are responsible to their institutions: Advisors nurture collegial relationships by upholding the specific policies, procedures, and values of their departments and institutions.

Core Value 4: Advisors are responsible to higher education: Academic advisors honor academic freedom. They realize that academic advising is not limited to any one theoretical perspective and that practice is informed by a variety of theories from the fields of social sciences, the humanities, and education.

Core Value 5: Advisors are responsible to their educational community: Academic advisors interpret their institution's mission as well as its goals and values. They convey institutional information and characteristics of student success to the local, state, regional, national, and global communities that support the student body.

Core Value 6: Advisors are responsible for their professional practices and for themselves personally: Advisors participate in professional development

opportunities, establish appropriate relationships and boundaries with advisees, and create environments that promote physical, emotional, and spiritual health. Advisors maintain a healthy balance in their lives and articulate personal and professional needs when appropriate. They consider continued professional growth and development to be the responsibility of both themselves and their institutions.

Academic systems and academic advisors have an ethical obligation to our students and institutions to model ethical behaviors, standards and practices that communicate equity, honesty and an appreciation of difference. Developing a clear perspective of who we are as individuals and professionals allows researchers to examine how/if advisors' sociocultural makeup (race, gender, and class), group dynamics and ethical philosophies influence advisor-advisee relationships, our ethical behavior in the workplace, and our critical awareness to the historical, social, and political implications of student situations/concerns. Today's academic advisors must discover and maintain their ethical balance—as personal and professional ethical beings—so that we are able to intercede *free of judgment* to avoid inequitable practices that exclude students based on race, gender, physical ability, etc. Finally, as our roles and responsibilities advance within our institutions, so must our moral obligation to critically examine ourselves to develop a deeper and critical awareness of any personal biases, beliefs and historical roots that may influence or contribute to any forms of educational oppression instigated by our daily practice.

The Future of Academic Advising: A Contemporary Approach

As discussed in the historical overview, the mission/vision of academic advising has historically been inextricably intertwined with higher education. The ever-changing

trends and issues that confront higher education such as demographic changes, economic instability, and educational reform directly affect and influence the current and future work of advising/advisors. The lingering challenge to foster diversity and inclusion in and across colleges and universities has been a consistent theme within higher education and bears a collective responsibility in ensuring we engage students across barriers of difference to provide an inclusive, equitable learning environment. If today's colleges and universities are to develop the whole student, as well as, find meaningful ways to bridge the social, cultural, political, economic and religious divides present on our campuses, this collective responsibility must extend to the current practice and future work of academic advisors.

Though a traditional developmental approach to professional advising has been nurtured for many generations, my research calls for a contemporary approach to academic advising to ensure we are meeting the millennial needs of today's thinkers and learners. My contemporary approach stands on a firm foundation and commitment to social justice, one that must be deeply embedded into the daily practice of advising systems and embodied into the very being of academic advisors. Through social justice, advising systems are able to self-promote fairness, equity and equal access by ensuring that social justice practices are clearly developed and instituted into the daily roles/responsibilities of academic systems.

Also, because our growing diverse student populations bring their 'whole-selves' (their social/cultural/political beings) to our institutions, they too benefit from advisors who educate through a social justice lens. Through a commitment to social justice,

advisors are better able to understand societal concerns such as discrimination and oppression, privilege and power, and liberty and equality and address how they impact the overall success and achievement of students - particularly students from underrepresented student groups. Students will also receive a supportive counseling and advocacy network able to assist them in not only planning/developing educational, career and life goals, but teach them how to successfully navigate and engage sociopolitical and sociocultural complexities.

In an effort to assist colleges and universities in restructuring/realigning academic systems for social justice work, my contemporary approach to academic advising calls for higher education to theoretically reorient advising systems for activism and equity work in an effort to bring a strong commitment of social responsibility, social action, and social change into academic systems. More specifically, the goal of my dissertation project is to design a social justice development model that provides/presents social justice competencies that advising systems/professional academic advisors must develop in order to commit to, support and promote social justice ideologies. The model offers advisors an opportunity to become educated/informed to the social justice ideologies necessary to support and promote social justice work and become social change agents within higher education. By designing the model, my hope is to move critical awareness and social justice forward to create engagement and participation—propelling social action/activism to greater heights. Furthermore, I hope that the model will empower already committed social justice educators within academic systems, to advocate for

more-thoughtful, inclusive programs/policies that offer more equitable alternatives to educating and counseling students.

Rationale for Research

The rationale for inviting social justice and equity perspectives into advising systems stems from an overall need to incorporate sociocultural and sociopolitical competence and awareness into the daily practice of academic advisors. For my research, two salient reasons have been investigated and identified to support the compelling need to theoretically reorient advising systems for social justice work and utilize a social development model as the premiere educative tool to assist in developing sociocultural and sociopolitical awareness/competence in academic advisors: (a) social justice agency supports retention initiatives for underrepresented student groups and (b) the existence of a social justice developmental model/curriculum would extend, support, and promote the social justice work in the academic advising profession and higher education at-large.

Retention support. The call for social justice agency in academic advising is critical to the recruitment, retention, and education of college students in general, but particularly imperative to the success of underrepresented, nontraditional, and marginalized groups. Increasing the college-going and college-completion rates has become a critical initiative for our presidential administration, several college/universities and many educational policymakers because of the long-standing gaps that exist for traditionally underrepresented groups—low-income students, African-American students, Latino students and American Indian students (Engle & Lynch, 2009). Though college-enrollment gaps between minority and majority students have improved slightly over the

years for some ethnic groups, graduation rates for students of color (in general) and low-income students continue to lag behind majority and high-income students (Engle & Lynch, 2009).

Furthermore, once admitted, minority first-generation and low-income students often face difficult challenges on the path to post-secondary degree attainment—departing our institutions within the first year and at higher rates than their White peers. Many encounter complex barriers stemming from institutional and sociopolitical factors that decrease their chances of a successful, educative experience. Additionally, challenges such as academic adjustment, social isolation and institutional racism greet marginalized students on the first day of class and if support networks are not found early—even the highest ability-level minority students return home too early.

Effective retention strategies must be sensitive to the impact of race, class, gender and culture on student success and understanding of how these dynamics intersect collectively and singularly on students' well-being. Since academic advisors represent the most effective support network, and resource and retention strategy to our campuses, they have the ability to positively assist in closing the achievement gap and improving persistence rates in higher education. Also, because they often provide students with their first supportive counseling and advocacy network on campus, they have the potential of positively impacting the overall success and achievement of students, beginning on their first day to campus.

Hence, if we extend and/or continue the current work of advisors to include the enactment of social justice, we further increase retention rates because our advisors are

able to extend their developmental advising approach to include a social, political, and cultural lens that supports/promotes a culture of diversity that signifies to underrepresented students: campus-wide unity, sensitivity to and value of racial/ethnic/cultural difference, and a culturally and socially conscious learning environment. Indeed, our advising systems must have an understanding of the theoretical and practical traditions of counseling/academic advising (Priest & McPhee, 2000), but we must also have an appreciation and understanding to the dynamics of various cultures and the societal forces that impinge on our students' well-being and academic success. Without the inclusion and understanding of cultural difference, advising systems would not include the important worldviews, values, and realities of many individuals; therefore, their life experiences would be minimized, ignored, or viewed as irrelevant in the advising process. Additionally, social justice advising would present an institutional culture that exudes an environment where the attitudes, perceptions and expectations present its "structural (faculty/staff/student), psychological (racialized perceptions), and behavioral (social and academic engagement) climate" (Hurtado, Milem, Clayton, & Allen, 1999, p. 19) as inclusive and desegregated, allowing underrepresented students to thrive in a welcoming and supportive environment.

Finally, advisors serving as social justice agents would be better able to advocate for an equitable educational experience that is healthy and rewarding in supporting the educative needs of all students—regardless of one's sociopolitical condition (women, Black males, students of color, socioeconomic class, sexual orientation, religion, physical ability or ability level). Their more engaged role as advocates and change agents will

inspire them to empower underrepresented students to persevere through inequitable sociopolitical institutional barriers that challenge their matriculation rate and stand supportive in assisting them through their educational journey, progress, and growth. I firmly believe advisors will become more empowered to commit to activism and equity work to bring a voice of equity and change to our institutions. A voice that would advocate for more-thoughtful, inclusive programs/policies that offer more equitable alternatives to educating and counseling students; and one that understands the intersection of student development theory, identity theory, decision-making theory and career development theory (Gordan, 2002), and how they relate to, interact with, and influence more positive student outcomes.

Extending social justice agency. In my review of higher education literature and professional organization websites, it appears that social justice agency is enacted within many areas and at different levels within higher education—administration/ leadership, student affairs, general education/curriculum, etc. Even within the work of academic advising specifically, social justice agency is evidenced in the role/responsibilities of many academic advisors through their commitment to promote equity and advocacy; and support cultural difference, multicultural awareness, and complex diversity issues within academic advising (Lantta, 2008). Certainly in the academic advising profession, these commitments become vital to shaping, developing and/or strengthening effective social justice practices; however, neither scholarly academic advising literature nor professional organizations detail a logical methodology for how to develop social justice agency within academic advisors. In essence, I question: How do we incorporate social justice

education into the advising profession? How can academic advisors acquire the social justice competencies to enact social justice agency? How can academic advisors become informed of or educated to social justice principles? The complex, challenging, changing times within higher education evidence the need for academic advisors to promote social justice education within our profession as a way to theoretically reorient advising systems for equity and activism work. These guiding questions led me to investigate social justice work in other helping professions to find a meaningful approach to educate academic advisors to social justice principles and design a method to infuse social justice into the profession.

In my investigation of various scholarly resources, I uncovered a mutual call for social justice development (including multicultural and cultural development) in counseling (Arredondo et al., 1996), social work (National Association of Social Workers, 2010) and student affairs (Pope, Reynolds, & Mueller, 2004) professions. Generally speaking, these professionals are charged with the ethical responsibility to develop and support social justice competencies/standards in order to acquire the necessary awareness, knowledge and skills necessary to work with those culturally different from themselves in meaningful, relevant and productive ways (Sue, 1991); and empower professionals to become strong advocates and promote action and change within their profession (Arredondo & Perez, 2003; National Association of Social Workers, 2010). Additionally, each profession presents an actual model/visual representation to illustrate the competency framework, its structure (linear or fluidity), and show the core competencies/standards necessary to advance social justice education

within the work of practitioners. By uncovering how social justice education has been thoughtfully infused into these professions, developing a social justice development model to inform academic advisors of social justice principles became the logical answer to my guiding questions - offering a way to address my concerns to the non-existence of a methodology to educate academic advisors of social justice principles, and extending the social justice ideologies already exhibited by many academic advisors.

Establishing a research agenda that advances knowledge about academic systems is imperative in supporting the work of advisors and engaging in scholarly inquiry that advances the profession. By developing a method to educate academic advisors of social justice principles, my research seeks to meet the needs of our millennium campuses as they embark on the cultural and historical changes/shifts that impact student success. Designing a model to assist advisors in developing the competencies necessary to engage in social justice work provides a method to educate advisors through a critical, social, political and cultural awareness to provide programs/services, student engagement, and advocacy and empowerment services that reinforce social justice agency. Advising systems educating at this capacity have the ability to enrich the educative experiences of ethnic minority students, in turn, increasing their access, participation and graduation rates. Theoretically reorienting advising systems for social justice leadership/work allows our institutions to gain a critically-informed professional staff, capable of serving both the academic and student affairs related needs of students through a powerful lens of critical consciousness.

Social Justice Development Model

As mentioned, the Social Justice Development Model serves as an educative tool to assist academic advisors in developing/creating the habits of mind necessary to support, promote and engage in social justice work and enact social change agency/advocacy within academic systems and higher education. Its primary goal/objective is to provide a roadmap that guides academic advisors through a series of phases/stages important in developing social justice competency. The model consists of three phases: critical awareness, transformation and action. An additional stage—sustained involvement—is included between the critical awareness and transformation phase to represent the importance of continued growth and development of critical incidents/encounters/explorations important to the critical transformation process. The model presents a set of principles/theories/competencies derived from counseling, multicultural, race, culture, psychology and feminist discourses that inform social justice and social action work. The model is conceptualized and designed under the auspice that advisors may enter the SJDM at different phases/stages and facilitate at different rates on the continuum toward social justice and social action. Hence, the model invites a sense of openness to the educational process—though designed in a linear sequence—with hopes that all advisors will eventually progress toward a desire to support/promote social change in advising systems.

The model and the curricula is designed to meet the professional development needs of professional academic advisors at any career level, within any higher education setting, and who advises any student population group(s). However, I believe the training

modules are most beneficial to strengthening the professional practice of early career practitioners (1-3 years) because it offers early career enlightenment to the benefits of a multicultural, worldview perspective in engaging/serving diverse student needs to.

Defined as “an intentional effort by a person to improve his or her individual effectiveness that in turn leads to improved organization effectiveness” (Winston & Creamer, as cited in Dean, Woodard, & Cooper, 2007, p. 45), professional development offers information transfer, work/personal skill development, practical applications, and personal and professional growth in an active, supportive, relative environment.

Academic systems providing effective professional development programs are instrumental in promoting a wide range of skills and standards that allow advisors to grow throughout their career and guide their practice (Bryant, Changani, Endres, & Galvin, 2006; Dean et al., 2007). As a formal, professional development program, the SJDM introduces new academic advisors to important social justice competencies and empower already committed social justice educators to advocate for more-thoughtful, inclusive programs/policies that offer more equitable alternatives to educating and counseling students. Additionally, the SJDM is useful to higher education pre-professionals engaged in graduate programs/coursework as a method/tool to foster a strong commitment of social responsibility and social action in higher education.

Research Design

The dissertation project was designed using a multi-method qualitative research approach combining practical/practitioner, theoretical and conceptual framework research methodologies. The project represents an evidence-based form of inquiry that blends

prior/current knowledge systems, transformative education, reflection/reflectivity and professional/practical experience, using the professional worksite as the site of research to examine issues/concerns necessary to improve professional practice (Cochran & Lytle, 2009; Fox, Martin, & Green, 2007). Guided by the core questions discussed in the rationale, the research was conceptualized into four sections: (a) a critical theoretical framework that establishes the research theoretical foundation and informs the research rationale; (b) a methodological framework that details the research inquiry process, and the pedagogical methods used to design the model and curriculum; (c) the social justice developmental model and its components/phases/stages; and (d) a social justice developmental model curricula. These components detail the logical sequence and stages undertaken to investigate/examine, design/plan and develop/implement my call for social justice agency in academic systems and in higher education.

Theoretical framework design. From a theoretical perspective, critical research and critical theory support the overall theoretical undergirding for the project—informing its mission/vision/purpose, the model conception, and the curriculum design, as well as my subjectivity and positionality as a researcher. Critical theory and critical research become imperative in examining the underlying structures of social systems, institutions, and structures to reveal how oppressive forces act to marginalize some individuals and empower others' individuals toward a social change. They support my proposal to restructure/realign advising systems for social justice work by inviting a critical agenda into the mission of academic/student affairs personnel to evoke a spirit of agency (Foster, 1991), develop critical practices (Fay, as cited in Tierney, 1991), and support a theory of

transformative action (Fay, as cited in Tierney, 1991) in the advising field. Incorporating a critical agenda into the core of academic advising systems restructures traditional professional development curriculums to invite a critical lens to issues surrounding student retention/graduation rates, student development, institutional effectiveness, etc. Critical discourses such as critical theory, critical race, and critical feminism are integrated throughout the project to offer theoretical perspectives that situate the research as transformative, moral, and emancipatory and analyzes power structures; race, class, gender dynamics; and oppressive systems to construct knowledge and bring about social change within academic systems and higher education.

Methodological design. The methodology section identifies the process of inquiry used to conceptualize, design and implement the project, a problem-solving research model where “research is commissioned and undertaken in response to an identified problem” (Weiss, as cited in Fox et al., 2007, p. 165) assisted in designing the research structure or logical thought-process/sequence. This framework included three research strategies: (a) the interplay of personal, professional and academic factors (Dadds & Hart, 2001), (b) establish rationale for research (Fox et al., 2007) and (c) reflective designing/abstract conceptualization (Fox et al., 2007). Also, this section describes the pedagogical approaches (constructivism, critical pedagogy and post-womanist pedagogy) that inform the model design and curriculum.

Model design. The conceptual design for the Social Justice Development Model is informed by an educational instructional development design (Kemp, Morrison, & Ross, 1996; Magliaro & Shambaugh, 2006; Morrison, Ross, & Kemp, 2004; Tessmer &

Wedman, 1990). The model's *structural design* is derived from Magliaro and Shambaugh's (2006) *conceptual-sequential model* which links the model categories and components by arrows and/or lines in an ordered sequence to visually depict (a) a systematic order of events with a clear beginning and ending point, (b) a graphic representation of each stage of the process to demonstrate how one stage influences and informs the next stage, and (c) that each stage (component) has the capacity to act as a stand-alone unit of activity. This design format allows the learner to see both a systematic flow of events (from beginning to end) and how each stage/phase has the capacity to inform the process as a single action event. Additionally, an instructional design approach was used to inform the model *content sequencing strategy*—the organizational pattern of the model components (English & Reigeluth, 1996). The model components were organized using English and Reigeluth's (1996) *elaboration theory sequencing model* which presents a logical and theoretical relationship between the components. The model components are organized to present a logical sequence of social/cultural development to demonstrate the transformative journey one may theoretically undergo to reach critical awareness, critical consciousness, and enact social justice agency.

Finally, the methodology used to construct the model curricula is supported by Henderson and Hawthorne's (1994, 2000) transformative curriculum leadership model. Transformative curriculum leadership, grounded in continuous self and social examination, presents a pedagogically centered, critically informed curriculum that embraces a liberatory, participatory, and democratic educational practice (Henderson & Hawthorne, 1994, 2000). It serves two unique purposes within my research—as a

component of the theoretical framework, and as a component of the methodological framework. Additionally, as a critical curriculum paradigm, transformative curriculum leadership contributes to the critical theoretical framework as a distinctive form of curriculum practice that promotes an emancipatory and empowering teaching/learning approach using subject, self, and social learning dimensions of transformative education.

Conclusion

Academic systems have been called upon to make extraordinary shifts in their advising methodology and advising process to accommodate the expanding mission/vision, roles/responsibilities, and student academic and service needs in higher education. With each major shift/trend discussed, the chapter addresses the progression of professional growth and development required of advisors to meet the changing needs of students, access/equity issues, and matriculation/graduation shifts. My goal in chapter one is simply to illuminate the need for a shift in the *professionalization*, *development*, and *personal* growth of academic systems and advisors as we advance within a higher education era that seeks to advance and commit to an equitable teaching and learning environment. By bringing new perspectives into the contemporary art of advising to include the multicultural/worldview perspectives of diverse students, social change agency on behalf of advisors and a holistic sociocultural/political responsibility within academic systems, advising systems/advisors are better able to support the global learning, social change and diversity/inclusion strategic goals that many institutions promote to support the diverse interests and needs of students and faculty/staff alike. Restructuring academic systems in this way brings hope toward building an institutional

promise of equitable, inclusive academic/student affairs programs and services for students.

I believe an important feature of this chapter is my discussion on academic advisors as individuals—examining them as a single entity within academic systems. If the goal of my research is to reorient academic systems for social justice work and to begin that process with advisors (using my developmental model), then analyzing the multiple perspectives, dimensions, and nature of whom they are (from a race, gender, philosophical, ethical, critical awareness lens) and understanding the professional ethics/core values they should uphold, brings important perspectives/contributions into my research as I strive to professionally, personally, and interpersonally develop advisors' habits of mind for critical awareness/consciousness and social action.

Finally, I close this chapter with a few concerns/questions about the professional ethics/standards/core values developed by NACADA and CAS. Indeed, both professional organizations provide the field of advising with a set of strong ethical and core value guidelines/standards that have the ability to bring a sense of true ethical responsibility and obligation into the practice (on behalf of advisors), but I question if institutions are even aware of the existence of these ethical/value systems. If so, how are they recognized and/or implemented into an institutions professional expectation of professional advisors? Are institutions responsible for educating academic advisors of/to these professional advising ethical standards/values?

As I reflect on my years of service as a professional academic advisor, before engaging in this research I have been oblivious to the existence of any professional

ethical standards to guide my personal practice, my institutions advising philosophy or my interdepartmental advising mission/vision/philosophy. This ‘oblivion’ or unawareness was due to my lack of simply not seeking these ethical standards out within the professional advising community. As a professional advisor, I felt I was in-tune with the ‘advising world’—engaged both institutionally and within the professional community at-large, but until this research did not consider the importance of needing or having an ethical set of standards to govern my practice. My daily professional responsibilities were so full with meeting the needs of students—serving a large non-traditional student population—that I did not seek out any professional standards that would be important in informing my practice. Instead, I informed my practice solely by my personal ethical belief/value/moral system that fortunately for my students included an engrained appreciation and respect for difference and tolerance. I served students under my personal mantra to *‘treat everyone, like you want to be treated’* and had a personal mission to serve *all* students equally and to the best of my abilities. This philosophy grounded the foundation of my practice as a professional advisor and is important in living my commitment to engaging in an equitable professional practice.

I also believe the institution that I served had a responsibility in educating me (as an advisor) to professional ethical/standards of practice. Though the institution worked to center itself as an informed advising community by offering a mission and vision for advising systems at- large, providing annual advising training for new advisors, and instituting a campus-wide council of professional advisors to represent the voice of advising systems, in my many years of service, an introduction to/of the ethical standards

set forth by NACADA or CAS were never presented as a standard to inform my advising practice. In learning about these standards through my research, I am *disheartened* to find that I have unknowingly practiced in an environment that lacked a defined set of ethical advising standards. Whether the institution was unaware of their existence or consciously or unconsciously did not share with the entire professional academic advising community, their lack of instituting, actualizing and educating advisors through a *living* set of ethical standards has the potential to have devastating outcomes for the students we serve.

Indeed, professional ethical standards should represent the core of our advising philosophy and if academic systems educate/train entry-level professionals using this ethical framework, institutions have an opportunity to institute a philosophy of social/civic responsibility, cultural and human difference awareness and anti-discriminatory practice early in an advisors professional life—all powerful beginnings in the cultivation of a habit of mind for social justice work.

CHAPTER III

THEORETICAL FRAMEWORK

Introduction

The theoretical underpinning for this research is informed by critical research paradigms that advance social justice education through its transforming and liberating qualities in dismantling oppressive systems, and its transformative power in advancing a critical agenda within higher education. According to Tierney (1991), critical research paradigms center education as a “transformative activity that create conditions of empowerment through a central concern for social justice and democracy” (p. 9). The critical research paradigms that inform/enlighten my dissertation include critical theory, critical feminism, and critical race theory. Chapter II situates critical theory as the theoretical foundation for the overall project and the social justice model framework/curricula. Within a critical theory framework, critical feminism is included to offer a gendered lens to examine inequities in academic systems and higher education, and how it offers academic advisors a dual perspective to examine the needs/concerns of students. Additionally, critical race theory provides my research with a raced-theoretical lens to analyze/examine educational inequity in academic systems and how it informs social justice education.

Critical Theory: Theoretical Research Foundation

Critical social theory contributes the critical foundation for my research—offering a critical inquiry/analysis to enrich its transformative, empowering and emancipatory endeavors. Selecting critical theory as a theoretical paradigm to facilitate social justice education empowers my research to guide educators through an inquiry stance that examines multiple perspectives of social, political and economic oppression to bring a sense of reality to the sociocultural, sociopolitical, and educational inequalities/inequities that influence social transformation within academic systems and higher education. Critical theory's concern with "issues of power and justice and the ways the economy; matters of race, class, and gender; ideologies; discourses; education; religion and other social institutions; and cultural dynamics interact to construct a social system" (Kincheloe & McLaren, as cited in Denzin & Lincoln, 2003b, p. 436) provides a theoretical lens to investigate, examine, criticize, and reinvestigate the social forces that subtly and transparently shape our "everyday life and human experience" (Kincheloe & McLaren, 2003, p. 306). Such analysis creates opportunities for social justice agents to challenge the unjust institutional structures that create discriminatory barriers.

Furthermore, critical research and theory instigates a form of social and cultural criticism to generate an understanding of how individuals view and construct themselves, the world, and the social and historical forces that influence our thoughts and actions (Kincheloe & McLaren, 2003). It provides a platform for critical researchers to examine the complex interconnections between traditional and contemporary forms of power,

oppression and privilege to expose the social, cultural, political, and historical dynamics that sustain their construction and reproduction.

Diverse critical theoretical insights are folded into the research to increase knowledge production of social justice ideologies, serve as modes of social and critical inquiry, and instigate critical consciousness and social action. From a *traditional* perspective, critical theory is used as a tool to analyze social and historical forms of oppression, power, injustice and privilege to guide investigations into the sources, dimensions and intersections of systemic inequalities and policies of the dominant social paradigm or institution (LeCompte & Schensul, 1999). My research uses critical theory to expose current and historical social forces/traditions/usages of power and dominations that have maintained mainstream stigmas, stereotypes, and class/race/gender warfare to generate an “understanding of the oppressive features of a society such that this understanding stimulates its audience to transform their society and liberate themselves” (Tierney, 1991, p. 6) from the constant reproduction of systems of race, class, and gender oppression. Additionally, traditional perspectives of critical theory allow my research to amplify voice to the disempowered and bring into question the protective borders that some researchers have created to hide inequity, discrimination and prejudice (Tierney, 1991). This voice invites a spirit of action and transformation into my project that challenges the basic structures and ideologies that oppress marginalized voices. Thus, as Tierney (1991) notes, critical theory becomes a catalytic agent to overthrow oppressive social order and stimulate a radical restructuring—where enlightenment, empowerment, emancipation and radical restructuring can occur. Moreover, critical theory becomes an

insightful qualitative research paradigm to examine the underlying structures of social systems, institutions, and structures to reveal how oppressive forces act to marginalize individuals; while simultaneously, serving as a transformative agent to empower individuals toward social change.

Additionally, *reconceptualized* concepts of critical theory offer emerging theoretical discourses that address contemporary issues of oppressive power and offer profound insights into evolving notions of criticality (Kincheloe & McLaren, 2003). According to Kincheloe and McLaren (2003), a reconceptualized critical theory questions the comfortability of domination and subordination within various societies (due to the changing social conditions and information/media production, access, and saturation) and the influence/stronghold of social and historical forces on our construction of self and view of the world. Kincheloe and McLaren (2003) believe that contemporary critical researchers must look at more sophisticated ways to address inequity/injustice by becoming detectives of new theoretical insights that search for new and interconnected ways of investigating and understanding power and the diverse forms of oppression. Like traditional notions of critical theory, reconceptualized notions “do not determine how we see the world but helps us devise questions and strategies for exploring it” (p. 306). They include: *critical enlightenment*—the call for critical theory to analyze competing power interests between groups and individuals within a society to identify who gains and who loses in specific situations, and calls for critical researchers to seek critical enlightenment to uncover the processes by which power operates; *critical emancipation*—an invitation to critical researchers to expose the forces that prevent individuals and groups from

shaping/controlling their own life/existence; and *critical immanence*—a push for critical theorist to move beyond egocentrism and ethnocentrism and work to build new forms of relationships with diverse people using human wisdom as the process to bring about a better and more just world, less suffering, and more individual fulfillment. Thus, by using both traditional and reconceptualized notions of critical theory as theoretical foundations for emancipatory/transformational research, the possibility of new knowledge, realities and ‘truths’ concerning social inequity are constructed creating an opportunity for true sociocultural, sociopolitical transformations to occur within our global communities.

Important to qualitative research, reconceptualized critical theoretical discourses are instrumental in advancing social justice research to extend a broader sociocultural, sociopolitical and worldview analysis of oppressive power. More directly, reconceptualized criticality offers my research new understandings of critical theory that assist my research in exposing the more defined, deeply engrained layers of oppression and power, and the multiple nuances of its expression, interpretation, and promotion (Kincheloe & McLaren, 2003). By instituting a new tool to “expose oppressive power politics” (Kincheloe & McLaren, 2003, p. 306) into the model and curricula, academic advisors engage in an exercise of critical intelligence that asks more penetrating, unsettling questions and requires deeper thought about social justice and how to enact social justice agency within academic systems (Henderson & Hawthorne, 2000).

Critical Theory in Higher Education: Inviting Transformative Action

Institutions serve our society as a sociopolitical body of governance—informing our social systems, social structures and social institutions. Historically, colleges and

universities have acted as reactionary institutions—shaped by dominant social forces—that have encouraged dissenting ideologies and structural and ideological contradictions (Torres & Mitchell, 1998). However, as our sociopolitical and sociocultural societies attempt to coexist in an equitable world, higher education must be called upon, as transformative agents, to lead this social change endeavor. Educational leaders/researchers who enact social change under the auspices of critical theory and a critical perspectives agenda, promote a contemporary social system where higher education has the ability to shape, form, and transform the complex social, cultural, and political dynamics within institutions and society at-large, and introduce and advance critical issues and perspectives related to current educational trends, policies and research. Guided under the aim of critical research and critical theory, institutions are therefore able to construct a critical lens to analyze social, cultural, and political issues to guide investigations into the sources, dimensions and intersections of systemic inequalities and policies of the dominant social paradigm or institution (LeCompte & Schensul, 1999).

Moreover, when educational researchers unite critical theory with higher education, a transformative social structure is birthed that invites equal access and equity into our educational institutions. A critical agenda/perspective may propel higher education to serve as a “transformative activity that creates conditions of empowerment through a central concern for social justice and democracy” (Tierney, 1991, p. 9). This positions institutions as potentially moral, transformative, and democratizing agents that allow them to be more responsible, receptive, accepting and liberating in building “enduring systems that recognize and legitimize difference, even as we construct

overarching national and global identities that incorporate the voices, experiences and hopes of diverse national and world communities” (Banks, as cited in Ndura, 2007, p. 347). It also ignites or re-ignites the mission of colleges and universities as sites for cultural knowledge and awareness, and “supporters and defenders of social justice” (Ndura, 2007, p. 348)—a position that has seemingly escaped the mission statement of many institutions or is stated, but not enforced through action. Therefore, critical theory and advancing a critical agenda in higher education supports the role of colleges and universities as systems/structures/institutions of social justice, hope and peace to marginalized populations. In essence, critical theory advances the role of colleges and universities as institutions that should:

foster intellectual honesty, responsibility for society’s moral health and for social justice, active participation as a citizen of a diverse democracy, discernment of the ethical consequences of decisions and action, and a deep understanding of one’s self and respect for the complex identities of others, their histories and their cultures. (The American Association of American Colleges and Universities, as cited in Mayhew & Fernandez, 2007, p. 55)

Finally, Lincoln (1991) notes the importance of critical theory as a critical paradigm to direct/guide transformative higher education leadership. She explains that critical theory opens the door for higher education leaders to question their conscious or unconscious support of deep social structures that privilege some students and oppress others, offers an approach to consider if/how the overall management of higher education may contribute to the marginalization of groups (i.e. few women and minorities in administration positions at pre-dominantly White institutions), and allows administrators to investigate transformative leadership styles and practices. The existence of our

social/educational crisis must continue to be illuminated to detail how constant/consistent disparities—which to some degree originates from, stems from, and is historically located within education—serve to oppress and repress ‘voices’ outside the dominate culture (Lincoln, 1991). Though educational disparities may originate from various sources, higher education community leaders must bear some degree of responsibility for society’s educational crisis and seek to transform institutions toward a more socially-just existence. Transformative agents representing higher education leadership play a powerful role/responsibility in creating an atmosphere of potentiality for a socially-just learning environment that removes educational barriers for marginalized student groups. As Cooper and Gause (2007) note, they must engage in a practice of both power and politics to build learning communities that promote democratic norms and structures, while simultaneously empowering marginalized students and their families. Additionally, I believe that colleges and universities that advance critical theory and critical thought in designing student-centered programs and services are more adept in creating an institutional environment that signifies an inclusive, engaging, and affirming culture to their student body.

Advancing Critical Perspectives within Academic Systems

Merging critical thought into academic systems research spawns investigations into complex issues within higher education and cultivates a commitment to social justice education and advocacy within academic systems. The dissertation project seeks to restructure/realign advising systems for social justice work to embed a call for social change into the mission of academic/student affairs personnel using a social justice

educational model (derived from critical theory) that evokes a spirit of agency (Foster, 1991); develops critical practice, knowledge and thought (Fay, as cited in Tierney, 1991); and supports a theory of transformative action (Fay, as cited in Tierney, 1991). The model incorporates a critical agenda into the core of academic advising systems—restructuring traditional academic advising professional development curriculums to include a lens of critical knowledge to guide investigations into issues surrounding student retention/graduation rates, student development, institutional effectiveness, etc.

Moreover, critical theoretical perspectives advance the mission of advising professionals by inviting advisors to develop a sense of openness/self-awareness to uncover the sociocultural personal biases, stereotypes and historical roots that have influenced or contributed to any forms of educational oppression, with hopes of using that self-knowledge to instigate educational change and remove educational inequity. Thus, academic advisors engaging in critical thought are able to use their critical knowledge as an important tool to generate social justice discussions to expose the barriers/obstacles experienced by marginalized student groups, and implement transformative practices (Frye, as cited in Torres & Mitchell, 1998). Engaging in critical discourses also informs social justice development by guiding practitioners through a developmental process that instigates ‘conscious-raising’ and propels them toward a commitment to institute social change, democracy and equity into their daily practice.

Finally, critical feminist theory and critical race theory offer the dissertation project an important critical theoretical construct to analyze the impact of educational inequity; race, class, and gender marginalization’s; and institutional power/privilege, as it

relates to student achievement/success and the need for developing an effective and ethical professional staff to educate diverse student groups. Such critical discourses provide the social justice development model with a “theoretical justification” (Parker, Deyhle, & Villenas, 1999, p. 5) and a design template to model how critical discourses can be used to: (a) support and clarify the need for designing social justice and equity components/competencies, (b) help identify the necessary principles and practices that should be included in the competencies, and (c) explain why these competencies are imperative to the professional development of student/academic systems and services educators.

Critical Feminist Theory

The social justice model envisioned for academic advisors and academic systems draws from feminist scholarship as a theoretical perspective to examine academic advising/advisors and academic systems from a gender and race lens. More specifically, from a feminist perspective, critical feminist theory offers the development model a foundation/lens to inform, analyze and challenge the basic structures and ideologies that oppress women and other marginalized groups (Kincheloe & McLaren, as cited in Denzin & Lincoln, 2003b). Critical feminism has an explicit link to social justice as it attempts to uncover oppression where it exists and allows voices of marginalized groups to be heard (Carspecken, 1996). Many of feminism’s central tenets—emancipation, transformation, liberation and social action for inequities against women and all marginalized groups—fold right into the purpose of the model and extends its social justice competencies by including the centrality of gender in shaping consciousness,

skills and institutions, and introducing a gender equity lens/voice into the model to examine how structures of power manipulate gender biases to impose and sustain an oppressive nature (Hesse-Biber & Leavy, 2007; Lather, 1988; Villaverde, 2008).

By using a feminist lens to support the model and its social justice competencies, one is able to explore how feminist thought informs policy and practice in higher education through a critical examination and exploration of hierarchical power dynamics, gender inequities and oppression, and racial/class dynamics (Glazer, Townsend, & Ropers, 2000). This intersection offers higher education practitioners a gendered perspective/lens into diversity issues to capture the impact of social/gendered oppressive systems on student achievement and success. Additionally, it enables advisors to investigate sociocultural factors (such as race, gender, class, sexual orientation, etc.) that influence the education of college students of color because of the critical examination offered by feminist standpoint scholars.

Engaging feminism from a feminist standpoint perspective advances feminist thought within the model/curriculum to develop an advisors' critical construction of knowledge from the situated experiences of women within a multiple of social contexts and social locations (Olesen, as cited in Denzin & Lincoln, 2003a). Standpoint theory "claims that all knowledge attempts are socially situated and that some of these objective social locations are better than others for knowledge projects" (Harding, as cited in Denzin & Lincoln, 2003b, p. 345). When applied to feminist research, standpoint theory allows the construction of knowledge to emerge from the situated experiences of women from a multiple of social contexts and social locations (Olesen, as cited in Denzin &

Lincoln, 2003a). This may challenge academic systems professionals to critically examine society and our educational systems/structures through the eyes of oppressed women—placing women’s concrete experiences and knowledge at the center of their work, and applying that vision and knowledge toward social activism and social change (Brooks, as cited in Hesse-Biber & Leavy, 2007).

Furthermore, feminist standpoint epistemology (Brooks, as cited in Hesse-Biber & Leavey, 2007) offers higher education research a gendered perspective/lens into diversity issues to capture the impact of gendered inequities/oppressive systems on student achievement and success. This generates an inquiry from not only a women’s perspective, but most importantly from a gendered lens/perspective (Villaverde, 2008), using the voice and realities of all gender groups to construct crucial knowledge from the lives, experiences and concerns that are shaped by gender. Although race, class, and gender all operate together to create the experiences of our diverse society, a critical knowledge base of ‘gender relations’ (Andersen and Collins, 2001; Villaverde, 2008) is imperative in recognizing how gender is situated within institutional power and privilege to influence gender oppression and inequality. For an advising professional, feminist critical knowledge is important in understanding that women’s lived experiences differ according to race, class, and sexuality. Such differences create separate self-identities within feminism (i.e. Black feminist, Chicana feminist, socialist feminist, etc.), but share gender commonalities as an oppressed, marginalized group within society who has historically struggled to release suppressed views and perspectives (Harding, 1987). Therefore, by unearthing gendered lived experiences through a multiple social, cultural

and political lens, professionals advance their subjugated knowledge (Harding, 1987) to the forefront of inquiry, enabling them to gain/gather an insider, in-depth knowledge from a marginalized-group lens/perspective.

Finally, critical feminist scholarship provides a theoretical framework for understanding and negotiating the complex relationship between gender, race and social class and their effects on one another. Spelman (2001) explains that an examination of the links “between sex and race, or between sex and class, or between sex and culture” (p. 74) directly influences elements of identity (other than gender) and oppression—giving rise to sexism, racism and classism. In examining the links between sexism and racism, many scholars have grappled with defining or determining how/if they coexist, justify, model, cause or predate each other - basically, engaging in a ‘chicken and egg’ argument (Spelman, 2001). What is for certain is that sexism and racism are fully developed oppressive systems that do coexist (both socially and politically) as multiple oppressors. For example, we see sexism and racism exhibited in the lived experiences of Black women who have battled a history of familial, cultural, political and societal oppression. According to Guy-Sheftall (2000), “black women experience a special kind of oppression and suffering in this country that is both racist and sexist because of their racial and gender identity” (p. 346). Black women bear the scars of being within an inferior race and inferior gender—historically existing at the bottom of our social, political, cultural, and economic stratus. They have historically battled negative, denigrating, and stereotypical representations, images and assumptions of Black women based on erroneous depictions from slavery to present. As a Black woman, I see us

struggling for racial and gender equity, freedom, voice, validation, and identity as we strive for a place in an unequal American society/culture. Therefore, examining the intersectionality of race, class and gender through a critical feminist lens unearths the multiple identities, lived experiences and voices of women to uncover the complex challenges faced. Additionally, it presents an opportunity to shift standpoint thinking/theory from a traditional/universal framework to one that links the experiences, voices, perspectives, and knowledge production of women of color (i.e. Black women's standpoint) to allow their perspectives and voices to become agents of knowledge within mainstream research (Collins, 2000; Olesen, as cited in Denzin & Lincoln, 2003a). For higher education practitioners, my model allows practitioners to examine feminism from a race, class and gender intersectional perspective to enable one to understand the social, cultural, political, and historical struggle of women of color against racism, sexism and classism (Beauboeuf-Lafontant, 2002). Such rich perspectives will broaden their knowledge of the inequities generated primarily toward women of color—but to include men of color also—and educate them of their resilience, inner strength, and activism to eradicate racial and gender inequity.

Critical Race Theory

Critical race theory (CRT) provides another rich theoretical layer to ground my social justice education project for higher education practitioners. Overall, it provides a lens to examine race and racism in education (including higher education) and offers an important analysis to define the influence of race in educational inequity and a lens through which educational practices and policies can be investigated. Similarly, it serves

as a racial enlightenment tool to educate practitioners to the pervasiveness of race and racism on the experiences of college students of color.

CRT is an intellectual movement and theoretical perspective that places race and racial theory at the center of critical analysis. CRT's history can be traced to the civil rights movement of the 1960's and the critical legal studies (CLS) movement of the late 1970's (Ladson-Billings, 2004; Roithmayr, 1999). During the CLS movement, critical legal scholars of color began publishing extensive critiques of CLS scholars (mostly White Marxist and postmodernist) who were attempting to uncover the ideological underpinnings of American jurisprudence. In their analyses and research, critical legal scholars of color determined that CLS scholars underplayed and essentially left out discussions of race, racial oppression, and the relationship between law and racial power and the role of each in the construction of legal foundations within American society (Parker & Lynn, 2002; Roithmayr, 1999). Therefore, CRT pioneers such as Derrick Bell, Alan Freeman and Richard Delgado—all legal scholars who challenged the American legal system, American legal scholarship and the American legal academy to address the failures of traditional civil rights law in protecting citizens of color—began to question race and racism in the law and called for a complete reinterpretation of civil rights law with regard to its ineffectiveness in addressing racial injustices (Crenshaw, Gotanda, Peller, & Thomas, 1995; Ladson-Billings, 1999; Parker & Lynn, 2002). As a result, CRT became a logical outgrowth of and a separate entity from CLS—with legal scholars of color creating a critical discourse of liberation to uncover and address the often hidden subtext of race in American society, how it has shaped the U.S. legal system, and the

ways people think about the law, racial categories, and privilege (Ladson-Billings, 1999; Parker & Lynn, 2002).

Since its inception, CRT has served as a social movement and social mission, (Tate, 1997) changing, challenging, and shifting social, political and cultural discourse and paradigms within the United States. Its transformative nature and vision for equity and justice has been extended beyond legal studies into other disciplines such as sociology, history, ethnic studies, women studies and education (Roithmayr, 1999; Tate, 1997). Moreover, many defining elements of CRT have emerged and are interwoven into critical race work—strengthening critical race scholars’ central mission of eliminating racial oppression and achieving a much larger societal goal of eradicating *all* forms of oppression. According to Harper, Patton, and Wooden (2009), though no single definition may exist for CRT, many scholars agree on the centrality of seven critical race tenets:

- (1) CRT recognizes that racism is a normal part of American life, often lacking the ability to be distinctively recognized, and thus is difficult to eliminate or address;
- (2) CRT rejects the notion of a “colorblind” society;
- (3) CRT gives voice to the unique perspectives and lived experiences of people of color;
- (4) CRT recognizes interest-convergence—a process whereby the white power structure “will tolerate or encourage racial advances for Blacks only when they also promote white self-interest” (Delgado, as cited in Harper, Patton and Wooden, 2009);
- (5) CRT takes a critical perspective toward examining historical events (revisionist history);
- (6) CRT relies on Racial Realist, or individuals who not only recognize race as a social construct, but also realize that “racism is a means by which society allocates privilege and status” (Delgado and Stefanic, as cited in Harper, Patton and Wooden, 2009);
- (7) CRT continuously critiques claims of meritocracy that sustain white supremacy. (p. 392)

These tenets provide a framework for critical race scholars to socially, politically, and culturally analyze the significance of race; examine the embedded and often fixed

societal complexities of race; and to begin race liberation conversations within all structures of society. CRT deals with issues of intersectionality, recognizing that the axes of differentiation of constitutive dynamics such as class, gender/sexuality, and disability intersect within racial constructs (Apple, 2009). As Ladson-Billings (1999) notes, “CRT becomes an important intellectual and social tool for deconstruction, reconstruction, and construction—deconstruction of oppressive structures and discourses, reconstruction of human agency, and construction of equitable and socially just relations of power” (p. 10).

Additionally, Stovall (2006) more closely examines CRT (negating common misinterpretations of CRT’s disregard for the relationship between race and class) and notes that CRT extends beyond the construct of race in analyzing and addressing issues of inequality to include the realities of class discrimination. According to Stovall (2006), CRT includes the “realities of class struggle” (p. 249) in a context of race from a historical perspective and draws connections to contemporary classism. Both historically and presently, in the Black and White binary, racial and ethnic groups are approved and discarded based on the decisions of the ruling class (which has/is historically been Whites) and can be accepted or rejected within society (Stovall, 2006). CRT recognizes that both race and class are central to an analysis of hegemony and one should not go without the other in examining racial constructs. It also welcomes discussions/connections in naming the reality of contemporary classism in ending oppression (Stovall, 2006). In fact, Stovall (2006) clarifies that:

the use of the term ‘race’ in the title CRT is misinterpreted. It is not steeped in the narrow concept of ‘race’ as a monolith encapsulating the entirety of experiences of people of color. Instead, CRT recognizes in situations where class is argued to

be the central theme, it would be just as damaging to exclude race and vice versa. Instead, CRT is making the point to name the structural function of racism as relevant and significant, in addition to class. (p. 248)

Finally, CRT's application to social justice development offers practitioners a theoretical approach to gain critical knowledge of how the racialized constructions of oppression still maintain a stronghold in keeping our sociocultural and sociopolitical worlds imbalanced. CRT provides an educative tool to engage advisors in conversations/discussions that personalize the histories and stories of marginalized students to lift their often suppressed voices through literary knowledge and storytelling (Delgado, 1989). Using the voices of students of color, the model curriculum is able to use CRT to invite academic advisors to more closely examine how racialized notions, such as racial stereotypes and "racial microaggressions" (Solorzano, Ceja, & Yosso, 2000, p. 60) racialize the college environment and influence the collegiate experience of students of color. As Solorzano et al. (2000) note, "understanding and analyzing the collegiate racial climate is an important part of examining college access, persistence, graduation, and transfer to and through graduate and professional school for African American students" (p. 62). Most importantly, CRT will "challenge the experiences of White European American students as the normative standard" (Morfin, Perez, Parker, Lynn, & Arrona, 2006, p. 251), offering academic advisors a new perspective to gauge the achievement, success and experiences of college students at-large.

Critical Race Theory in Education

Ladson-Billings and Tate (1995) are noted as the first to bring CRT to the attention of the education academy through their publication entitled, *Towards a Critical*

Race Theory in Education (Dixson & Rousseau, 2005). As pioneers in examining the role of race and racism in education, Ladson-Billings and Tate's (1995) research remains instrumental in addressing the theoretical void of CRT in educational scholarly inquiry. The key aspect of their proposal lies in its ability to address and understand inequities in schools and schooling by using a set of propositions that examine race and property and their intersection. Generally speaking, educational scholars and practitioners use CRT to advance educational research as an attempt to dismantle inequitable practices and policies from our educational systems and institutions. This pushes educational scholars to challenge the traditional educational paradigms that support the racist ideologies and meritocracy that continually manifest themselves in today's classrooms and consistently undermine the success and achievement of students of color. Additionally, it enables many educators who strive to understand the racialization of education to promote and engage in educational reform and use CRT in education as a "cognitive road map" (Taylor, 1999, p. 181) to historicize and contemporize educational inequity.

As a qualitative research framework, CRT in education is examined as a lens through which educational policies, procedures, and practices can be investigated to reveal and analyze the interconnections between educational inequity and societal -isms, as a means to eradicate social and educational oppression. CRT enacts a multidisciplinary approach to qualitative research serving as a *theoretical framework* to broadly and specifically ground race-based work; discuss the intersection of race, class, and gender; examine/argue institutional and structural racism to discuss the influence of race/racism on schools/schooling; address issues of social justice in education; and offer a vehicle to

explore the educational inequities that exist within the many dimensions of education (research, curriculum/instruction, access, policy, etc.) and at all educational levels (P-16) (Ladson-Billings and Tate, 1995; Stovall, 2006). Similarly, CRT in education enacts a *methodological* dimension serving as an “explanatory tool” (Ladson-Billings, 1999, p. 21) to communicate/argue the experiences and realities of people of color who struggle for equal educational opportunity and equity as a way in which to combat racial oppression (Ladson-Billings & Tate, 1995; Lynn, Yosso, Solorzano, & Parker, 2002; Parker & Lynn, 2002; Roithmayr, 1999; Tate, 1997). In a methodological capacity, CRT in education presents a framework to help researchers begin the process of interrogating their own racial thinking to discuss the implications for reshaping how we ‘do’ educational research (Lynn et al., 2002) and as a tool that can reveal “greater ontological and epistemological understanding of how race and racism affect the education and lives of the racially disenfranchised” (Parker & Lynn, 2002, pp. 7-8).

In order to implement CRT in education into qualitative research, Ladson-Billings (1998) explains that by “adopting and adapting CRT as a framework for educational equity means that we will have to expose racism in education *and* propose radical solutions for addressing it” (p. 22). She notes that exposing racism would not be an easy task, but one that would require educational researchers and school personnel to take bold and unpopular positions and defend a radical approach to democracy that may leave many as permanent outsiders. However, Ladson-Billings and Tate (1995) and Ladson-Billings (1998) argue that CRT in education creates a “theory in education that might help to change inequities for students of color” (p. 255) and strongly encourages

educational researchers to *not* just generate scholarly papers and debate, but to allow their work to penetrate the classrooms and daily experiences of students of color.

Ladson-Billings and Tate (1995) also argue that a ‘true’ framework for CRT in education must draw upon the roots of CRT legal scholarship to establish a firm connection between the legal literature and educational scholarship. According to Tate (1995), educational scholars interested in “fashioning a theory in race and education that is informed by CRT should make it clear how they are using the theory and methods and describe the limitations that are pushing them beyond it toward the goal in true social justice” (p. 268). Therefore, in conceptualizing a framework for critical race theory in education, Ladson-Billings and Tate (1995), Ladson-Billings (1998), and Tate (1999) each propose central proponents that connect CRT in legal scholarship to its use as an “analytic tool for understanding school inequity” (Ladson-Billings & Tate, 1995, p. 48). Tate’s (1999) proposed elements/questions—which argue for a systemic inquiry into the political dimensions of equity in education necessary to guide CRT in education scholarship—are noted/ included in this dissertation work because they more centrally speak to the goal/vision of the social justice model, curriculum and the overall mission of my proposed social justice project, and draws connections to the inequitable examinations and experiences with students of color in higher education.

1. *CRT recognizes that racism is endemic in U.S. society.* Tate (1999) believes that to build on this tenet of CRT, educational scholars must engage in a further, deeper analysis into the racial dynamics of society and education to

expose the institutional and societal forces that perpetrate racial injustices in schools.

2. *CRT portrays dominant legal claims of neutrality, objectivity, color blindness, and meritocracy as camouflages for the self-interest of powerful groups in society.* For scholars employing this CRT question, they must consider how “traditional interest and cultural artifacts—e.g., federalism, traditional values, standards, established property interest, and choice—serve as vehicles to limit and bind educational opportunities of students of color” (Tate, 1999, pp. 257-258).
3. *CRT crosses epistemological boundaries.* This tenet employs CRT scholars in education to question “traditional theories of psychology, sociology, and other disciplines and paradigms that have influenced thinking and policy development related to the education of people of color” and instead, to use a wide variety of methodological tools to provide a complete analysis of “raced people” (Tate, 1999, p. 260).

Critical Race Theory in Higher Education

Critical race theory offers higher education a practical, theoretical, methodological and pedagogical solution/approach to understanding and examining the impact of race and racism as a tool to eradicate its destructive nature on campus and within society. Generally speaking, critical race theory in higher education enlightens practitioners to a new guiding practice for understanding diverse groups of students, power and privilege, race/racism and the interconnection of race, class, and gender—with

each presenting unique realities into the multiple layers of systemic racism and injustices in higher education. It provides educators and practitioners with a race-based approach to identify, analyze, and transform those structural and cultural aspects of higher education that maintain the marginal position and subordination of students of color (Solorzano & Villalpando, 1998) and provides a critical lens to expose the critical institutional factors and barriers responsible for racial disparities in college access and attainment for students of color (Harper, Patton, & Wooden, 2009; Solorzano et al., 2000). Racialized disparities/inequities present on today's college campuses represent the ongoing racial conflicts experienced by minority students during mid-1970, when a surge in minority student enrollment increased throughout the U.S. Critical race theory becomes important in illuminating the continuation of the more "intractable forms of racial inequality and discrimination" (Hurtado, 1992, p. 540) to advance institutions beyond 'progress' to complete removal of inequity. Moreover, illuminating higher educational inequities through a critical race perspective places such disparities in a race/gender/class social construct to help us better understand the full social, political, and cultural effects of educational inequity on communities of color and other disenfranchised student populations.

Contemporary educational leaders and policy-makers must attempt to meet the tough challenge of systematically understanding both the historical and modern racialized campus climates in order to confront the emerging challenges/needs of distinct ethnic and cross-ethnic college students (Bowman & Smith, 2002). The imperativeness of understanding the historical and contemporary implications of race and racism, how race

produces institutional and systemic inequities in higher education, and how such inequities impact students of color, is an urgent message for campus leaders, administrators and personnel to understand and requires their immediate attention in order to promote campus unity and inclusion. Our contemporary American racial system no longer presents racial ideology within a traditional, historic Black/White binary, but presents our campus community with changing racial ideologies that strongly support new racialized trends that “publicly reject traditional prejudices that Blacks are genetically or inherently inferior to Whites” (Bowman & Smith, 2002, p. 105), but “endorse more subtle race-related beliefs that reinforce discriminatory institutional practices and individual behaviors, especially as applied against low-income African Americans” (p.105). Today’s students of color are subjected to modern acts of racism within higher education—presented through racial concepts such as a denial of the existence of racial discrimination, color-blind racism, race-related attributions, cultural pathology stereotypes and conservative policy values (Bowman & Smith, 2002). Such racialized perspectives keep racism ‘subtly’ instituted in the day-to-day practices of colleges and universities, affecting the equity of access, participation and success/achievement for students of marginalized social groups.

Informative to social justice education is the application of the tenets of CRT in education as a theoretical framework to educate/inform academic advisors to the continued existence and practices of race and racism in student/academic affairs and higher education at-large (Crenshaw et al., 1995; Ladson-Billings & Tate, 1995; Tate, 1997); and to the higher educational theories, policies, and practices that are used to

subordinate racial/ethnic student groups (Solorzano & Villalpando, 1998). The social justice development model will use a 'theory to practice' approach to educate and expose academic advisors to the contemporary acts of racism in higher education against students of diverse ethnic groups, then use that knowledge to discuss anti-racist measures necessary to resolve and eradicate historical and contemporary forms of racism at the macro and micro-levels in higher education. A 'theory to practice' approach becomes imperative in how we educate not only professional advisors but other student services/affairs practitioners who also should be enlightened to/of social oppression and its effect on colleges and college students. Many colleges and universities offer graduate programs that have a social justice mission embedded or loosely embedded in their graduate curricula, but very few (if any) offer a program that explicitly uses social justice or critical race theory as the undergirding or standard for their program's mission/vision. Without a social justice education focus, using CRT and other critical social theoretical frameworks, professionals in graduate student affairs or academic training programs may lack a broader lens to investigate educational inequity; thus, enabling them to adequately and effectively be able to address and resolve issues of injustice at their institution.

Also, the model will use critical race theory to enhance advisors multicultural awareness, knowledge and skills of diverse student group cultural values and practices; address any deeply rooted racial ideological blinders that advisors may have developed through their own cultural and educational experiences, including unlearning any stereotypical knowledge's of race (Smith-Maddox & Solorzano, 2002); and assist advisors in feeling more comfortable/open about discussing race and racism.

Finally, CRT's commitment to social justice delivers a powerful message of transformation and empowerment to institutions that seek to create critically-informed practitioners. To meet the needs of our millennium campus, new roles within advising services must include professional advisors who educate through a critical, social, political and cultural awareness. By educating advising professionals through my proposed model—using a critical race theoretical paradigm—we further a critical consciousness and awareness to institutional discrimination, racial injustices against minority students, hidden political agendas, and exclusionary practices that hinder underrepresented student access and success.

Conclusion

In summary, I use critical theory as a discourse to intimately connect my call for social justice agency in academic systems to the various modes of oppression, power and inequity that structure/form the oppressive habits of mind that I seek to transform. For this project, critical theory provides the most effective means to engage advising professionals in critical conversations and critical knowledge production to examine systems of inequity. Using it to ground my research provides an educative tool to present “truth,” to unleash suppressed and oppressed voices, and to illuminate the power of oppressive thoughts and actions. It also aligns my research with transformative thought such as social change and modes of social action because of its ability to call out oppressors/oppressive natures and call into action change agents to reject and dismantle inequitable systems.

Critical theory's most practical usage is evidenced in Chapters IV and V where it is creatively integrated into the social justice developmental model and the model curriculum. More specifically, in those chapters I rely on CRT and critical feminist theory to infuse race, class, and gender perspectives into the curriculum modules and activities to ensure the voices of everyone are represented as advisors examine self, students and institutional culture.

CHAPTER IV

METHODOLOGY

Introduction

The methods section identifies the methodological framework used to design the model and teach the competencies/components to practitioners within academic advising systems. Again, the overall goal of the development model is to educate/inform professional academic advisors of the three phases (critical knowledge, critical consciousness and support/promote social justice) important in developing the habits of mind necessary to enact social justice agency. I believe that if professional advisors embrace, adopt and facilitate movement toward social action, we become critically conscious, critically informed, culturally responsive, and empowering to student needs, student cultural difference, and creating equitable habits of mind. Supporting and promoting critical pedagogy offers the model a teaching and learning process that unites knowledge and learning construction with criticality—firmly rooting our teaching, learning and knowledge processes in critical (social) thought and reasoning. This unity informs the curriculum design, pedagogy and implementation of the model. Additionally, I discuss the methodological framework used in logically researching and designing my dissertation project and the model.

Subjectivity

The research perspectives that inspire this project are influenced by both my personal and professional lens—which together captures the essence of why I engage in social justice work as a way to influence social change and create social change agency within higher education. I engage my work through the lens of an African American female (first and foremost), a social justice advocate, an educator, and a critically-conscious academic advisor at a pre-dominantly White institution.

As an educator who has worked within K-12 and post-secondary educational institutions in the Northwest and Southeastern United States, I have witnessed my fair share of inequities and injustices toward marginalized, underrepresented, and culturally/ethnically/linguistically diverse student groups. Delivered through educational trends, policies and procedures, these inequities maintain “White supremacist master script” (Ladson-Billings, 1998, p. 18) to legitimize dominate, white upper-class, male voicing as standard knowledge to enlist a deficient model of education that disregards the importance of culturally-relevant models of teaching and learning (Ladson-Billings, 1998). Furthermore, I have witnessed a plethora of educational inequities (directed toward ethnic minority students) that support underachievement; discriminatory educational practices, programs and services; and racial, gender and social inequities, and enforce/reinforce failure, remediation, and inadequacy for students of color and other marginalized groups. Educational inequities leave many minority students ill-prepared for the academic rigors of secondary and post-secondary education by mentally and physically locking them within a system that recognizes them as struggling, low-

achievers and at-risk learners who are incapable of engaging in higher-order thinking, higher-quality instruction, and advanced approaches to learning and academic engagement. Such deficient-thinking models and practices lock students out of the opportunity to engage in an enriching curriculum that purports high academic achievement.

Moreover, as marginalized groups—such as African American males—enter higher education, I’ve witnessed how the manifestation of K-12 educational disparities continue to deplete them of any true opportunities of college academic and integration success. Far too many marginalized/minority students struggle to persist in a college environment due to negative factors continued from K-12 such as academic underpreparedness that often extend beyond their control - creating roadblocks that derail their educational pursuits. In essence, I’ve spent years as an educator watching underrepresented students enter an educational cycle of despair built upon institutional, economic, sociopolitical, and sociocultural factors that decrease their chances of a successful, equitable educative experience.

Therefore, as an African-American educator, my personal lens and professional work revolves or centers around creating endeavors that seek to transform our educational systems into equitable centers of life-long learning, growth, and transformation - where all students have an equal opportunity to reach their optimal growth and development. Thus, my personal and professional quest is to create pathways and best practices to increase access, participation, graduation rates, and success/achievement for all students, but most importantly for students of color and other

marginalized students, through a more holistic approach to serving the multiple needs of students.

Researcher Positionality

Through my professional experience in serving underrepresented students, first-generation, adult and traditional students, I approach my research from a critical/feminist (primary) and constructivist (secondary) paradigm. Critical or “critical-theory informed qualitative research” (Kincheloe & McLaren, as cited in Denzin & Lincoln, 2003b, p. 443) is guided under critical social theory whose concern centers on examining issues of power and justice. Within a critical theory context, the aim of critical research is to analyze these issues to guide investigations into the sources, dimensions and intersections of systemic inequalities and policies of the dominant social paradigm or institution (LeCompte and Schensul, 1999). It serves a primary mission to use research findings to engage in selected activities and actions to bring about change within inequitable distributions of power, cultural assets and other resources (LeCompte and Schensul, 1999).

Within this same regard, critical feminist research, also informed through a critical theory context, speaks to the feminist struggle by challenging the basic structures and ideologies that oppress women, and fostering empowerment and emancipation for women and other marginalized groups (Brooks & Hesse-Biber, as cited in Hesse-Biber & Leavy, 2007; Kincheloe & McLaren, as cited in Denzin & Lincoln, 2003b). Like critical research and its mission to transform through action, critical feminist research aims to apply its findings in the service of “promoting social change and social justice” (Brooks

& Hesse-Biber, as cited in Hesse-Biber & Leavy, 2007, p. 4) for the sake of women and other oppressed groups.

On the other hand, Guba and Lincoln (1989) describe the constructivist paradigm as a belief that multiple, socially constructed realities exist and are created by individuals as they attempt to make sense of their experiences. These realities are constructed based on the result of an individual's varied perspectives which are dependent upon the kind and amount of prior knowledge and the level of sophistication that the constructor brings to the task. Guba and Lincoln (1989) assert that socially constructed knowledge can be and usually is shared and co-created, and presents meaningful interpretations that do not privilege certain constructions over others nor claim that understandings are complete or final. Instead, they purport that the constructivist paradigm advocates that knowledge and "truth" are the result of one's perspective—abandoning the existence of a single reality, single "truth" or bias. The constructivist paradigm enters my research when I consider how an individual's unique world perspective and/or multiple identities are constructed to produce knowledge (Hatch, 2002). Even as a novice in conducting research observations and interviews, I understand the importance of an individual's reality or story in the research process and how it influences their experiences and interpretations. One's individual voice provides meaning to culturally relevant and feminist research, and our combined voices are powerful in improving educational access and equity for underrepresented students.

The combination of a critically/feminist and constructivist paradigm enables me to challenge social structures and systems of power, through action, to bring about social

and political change. Additionally, they allow me to recognize the importance of one's individual perspective on how he/she sees the world and constructs multiple realities. Collectively, the paradigms assist me in placing interpretations of social life (our socially constructed perspectives/worlds) in a wider framework to better understand how the voices and knowledge construction of everyone represent varied realities based on his/her historical, political, cultural, and/or social context.

As an African American woman and a strong student advocate in higher education, my research paradigms support my political/social activism—through voice and action—as I promote positive institutional changes to improve minority student success and bring awareness to issues of student diversity and cultural difference. Furthermore, it allows me to advocate for educational reform through a feminist lens that explores how feminist thought informs policy and practice in higher education by critically examining and exploring hierarchical power dynamics, gender inequities, and oppression (Glazer, Townsend, & Ropers, 2000). More specifically, as a critical educational researcher my work serves an intentional and emancipatory agenda as I strive to transform society and individuals to realize an educational community that is based on equality and democracy for everyone. My agenda calls me to research/examine and question relationships between education and society to identify, confront and eradicate educational systems that legitimize race, class, and gender inequities generated through power, politics and oppression (Hatch, 2002). It requires me to not distance myself from educational inequities, but to intervene socially and politically to inspire change and social action in an effort to create a new social vision for education. In all, my work as a

critical researcher generates critical knowledge to stimulate the development of a critical consciousness/awareness to produce transformative outcomes for individuals who historically reside at the bottom of our social hierarchy.

Lastly, as an emerging feminist, my feminist perspective, which operates out of my critical research paradigm, extends my notions of emancipatory and transformative social action to include the centrality of gender in shaping consciousness, skills and institutions, as well as, in the distribution of power and privilege (Lather, 1988). My feminist perspective introduces a gender equity lens/voice (Villaverde, 2008) to my research, assisting me in examining how structures of power manipulate gender biases to impose and sustain an oppressive nature (Hesse-Biber & Leavy, 2007). I believe feminist research seeks to restructure how society balances power relationships by infusing women's experiences and interpretations of our social world into the research equation and using our perspectives to address issues of equity. Similarly, as an emerging Black feminist, my social location and history/experiences have an impact on my role as a researcher and within the research process by placing my race, class, and gender at the center of my work, allowing me to approach issues of equity and oppression from a much larger social, political and cultural context.

Research Inquiry Process

In framing and structuring my dissertation research, I desired to use an innovative, yet theory to practice, evidence-based (from an academic and practitioner researcher standpoint) and qualitative research approach to accomplish my "professional, academic and personal" (Dadds & Hart, 2001, p. 155) goal of finding a meaningful and practical

way to theoretically reorient advising systems for social justice work. My goal was to design/shape a methodological approach to qualitative research that matched my “personal view of seeing and understanding the world” (Glesne, 2006, p. 5); made real-world, real-life connections to social justice; and contributed to the holistic and humanistic growth of others.

As discussed in the introduction, the methodological approach used to conceptualize/develop/structure my research ideas is derived from a practitioner/action-based/problem-solving framework that uses critical reflective thought and investigative research skills to capture the synergy between qualitative research and professional practice to offer new insights on qualitative research methodology and offer unique contributions to both academic and practitioner research (Cochran-Smith & Lytle, 2009; Dadds & Hart, 2001; Fox, Martin, & Green, 2007). The logical methodology sequence used to design/develop my research include: (a) understanding the interplay of personal, professional and academic factors in designing research (Dadds & Hart, 2001); (b) establishing a rationale for the research (Fox et al., 2007; Kolb, 1984); and (c) engaging in a reflective design process (Kolb, 1984; Schon, 1983, 1987). Each factor was instrumental in influencing my research inspirations/aspirations for engaging in social justice research and more specifically in conceptualizing the mission/vision of the dissertation project and the actual research design.

The Interplay of Factors

According to Dadds and Hart (2001), the nature and interplay of one’s personal, professional, and academic (institutional) factors have a profound impact on “how to”

design innovative research. The interactions of these distinctive elements have the ability to exert an enabling, constraining, and/or supportive force on the research process depending on their influence/interaction singly or in concert with other factors (Dadds & Hart, 2001). Dadds and Hart (2001) note that dissertation students bring many personal qualities (such as knowledge, values, and beliefs) and individual learning paths into his/her research to influence research outcomes.

From the *personal* perspective, I explored the following key elements to determine how each may contribute to designing the research process: (a) my personal motivation for engaging in social justice work; (b) my learning, thinking and information-processing style; and (c) my self-awareness of critical constructs (Dadds & Hart, 2001). I engaged in a critical thought process to reflect on the personal significance of my dissertation research and what contributions I hoped to make in advancing a call for social justice within the professional practice of academic advisors. In my reflections, I called upon my personal/professional decision to engage in doctoral studies, which came out of a desire to use social justice theory, action, and practice to generate socially-just and culturally-relevant leadership practices in various P-16 educational contexts. I wanted to act upon my doctoral aspirations and design a ‘practical’ research project that inspired others to become change agents and advocates in building and maintaining equitable learning environments. Additionally, as a learner and educator, I sought to honor non-traditional teaching and learning strategies, such as collaborative, cooperative and discovery-based approaches that support inclusive, interdependent and relationship-building practices to stimulate critical thinking, dialogue and reflective practice and

encourage critical construction and critical awareness. Without a doubt, developing critical constructs and conscious-raising awareness's have proven to be personally effective in guiding my critical consciousness and I wanted to share that experience with others who are open to understanding social justice ideologies.

Therefore, a dissertation research approach was designed to bring about critical awareness's of social, cultural, and political constructs that is conscious and revealing of oppressive systems, acts, and actions, and constructed to represent a cognitive learning and developmental process that ethically presents critical knowledge, truth and reality. A project with these components would not only align with my social justice practice, but would embody my spirit of humanitarianism and communicate my personal concern for equity.

Secondly, in critically thinking about *professional* factors such as professional learning, growth, training and development; audience engagement; and addressing practical problems within academic affairs (Dadds & Hart, 2001) I sought to establish a mission/vision for my research that honored my professional commitment to academic/student affairs and propelled me to investigate a theoretically-sound research approach to merge my personal and professional commitments to social justice into the dissertation research project. Also, I began to reflect deeply and specifically about 'how to' engage higher education practitioners in a 'conscious-raising' approach to communicate and educate them to the compelling need for practitioners to incorporate critical knowledge, cultural and social awareness, and self-awareness into our daily professional practice.

Thus, after a critical reflection of the emergence, significance and influence of the personal/professional factors to my research, and critically dialoguing with my dissertation chair, Dr. Leila Villaverde—sharing my deep concerns/tensions/conflicts with the seemingly lack of social justice education for practitioners in higher education—I began to approach my research design interest from a professional development context. More specifically, I wanted to design an educative approach to infusing social justice education into the academic affairs/professional academic advising practice to promote social justice agency.

Finally, *academic* factors such as knowledge gained from research methods courses, rules and conventions for academic work, legitimization of unorthodox approaches to research, and interpretations of truth and validity (Dadds & Hart, 2001) were all critically discussed with my dissertation chair (in addition to dissertation committee members and department faculty) to bring clarity and scholarly structure to my dissertation research. With her guidance, I investigated various qualitative research approaches, frameworks, and processes; advanced my knowledge of critical educational research; and investigated the major tenets of various critical theoretical and methodological paradigms to aid in developing a transformative dissertation project and a scholarly research design. Qualitative research scholars who were instrumental in the methodological research design process include Glesne (2006), Lincoln and Denzin (2003), Kincheloe and McLaren (2005), Lynn et al. (2002), Smith-Maddon and Solorzano (2002), Parker and Lynn (2002), and Guba and Lincoln, (1989). As a result, in a final analysis, I determined that creating a logical-sequenced, conceptual

framework/model (complete with curricula) would be the most advantageous to the professional development of academic advisors in creating the habits of mind for social justice work.

Establish Rationale for Research

The next step was to establish a rationale for infusing social justice ideologies into the practice of academic advisors and academic systems. Using previous research gathered throughout my doctoral studies and reading/analyzing various scholarly literature, I examined contemporary higher education research to help focus my topic by investigating: (a) if traditional advising/advisor roles/responsibilities are able to meet the needs/challenges of today's diverse college students, (b) retention research to examine disparities in matriculation/persistence/ graduation rates amongst demographic groups, and (c) sociocultural macro-complexities that students face within society and bring onto our campuses, and the micro-complexities that students will face within the institution. Using EBSCO, JSTOR, Social Science Citation Index, Academic Search Premier and ProQuest as research/search guides, several peer-reviewed journals/ articles and scholarly research were reviewed to establish any intersections between scholarly research/ literature and my call to infuse social justice agency into the work of academic systems (based on my years of professional experience as an academic advisor). The research searches advanced my dissertation research, supporting several theories that signified significant, historical cultural/ethnic/linguistic shifts in American college students that influence diversified approaches for student engagement, teaching and learning and impacted marginalized students' persistence/graduation rate.

Additionally, I researched professional organization websites (such as NACADA; the National Association of Student Personnel Administrators (NASPA); American Counseling Association (ACA); American College Personnel Association (ACPA)) to determine how/if academic affairs, student affairs, and counseling professionals are addressing pertinent social justice issues imperative to the work of higher education professionals. Each organization's publication, resources, research and professional development web pages were reviewed to determine if professional organizations were addressing social justice education, development and/or training for their professional groups. Additionally, I searched their websites to determine their role in responding to issues that support social justice ideologies (such as worldview awareness, cultural/multicultural awareness, diversity, cultural competence, difference) and to establish any connections to the compelling need for social justice education for professionals and its influence on reshaping higher education's response to college student success and achievement for marginalized student groups. The research uncovered that these professional organizations indeed support social justice ideologies and initiatives, but few had a practical approach to engaging professional/practitioners in any type of social justice professional-organizational development program/training. These findings supported my decision to develop a practical approach (through model development) to engage academic advisors through social justice education.

Reflective Designing/Abstract Conceptualization

In examining the role of the designer in the research-design process, Schon (1983) explains that a designer's responsibility is to make the "final product, representation—a

plan, program, or image—of an artifact” (p. 78). He continues to explain the complexity of the process in deciding on the use of materials, language, mediums and the interrelationship of variables in completing the finite model. In shaping and designing the process, Schon (1983) contends that researchers engage in a conversation with the design process, reflecting-in-action on “the construction of the problem, the strategies of action, or the model of the phenomena” (p. 79). Once this “reflective conversation with the situation” (p. 76) is complete, “shifting from tentative adoption of a strategy to eventual commitment” (p. 102), Schon believes designers move from a “thought-experiment” (p. 102) to an accomplished fundamental structure.

During my reflective designing process, I researched conceptual framework, model design and model development methodologies to determine the best approach to design the social justice model/conceptual framework. Instructional development/design model literature offered insight on how instructional models inform a logical sequence of learning to guide an educational and developmental process (Kemp et al., 1996; Magliaro & Shambaugh, 2006; Morrison et al., 2004; Tessmer & Wedman, 1990). They were also informative in configuring the model structural components and characteristics, flow, and sequencing. Next, I researched culturally relevant models, modules, and frameworks to gain an initial understanding of cultural competencies (knowledge, skills and awareness), social justice development, transformative development and critical consciousness development to structure a logical sequence of learning, growth and development necessary to guide academic advisors/academic systems toward an enactment of social justice agency (Arredondo et al., 1996; Arredondo & Perez 2003; Coll & Zalaquett, 2007;

Constantine, Hage, Kindichi, & Bryant, 2007; Landreman, King, Rasmussen, & Jiang, 2007; Locke, Myers, & Herr, 2001; National Center for Cultural Competence (NCCC), 2010; Pope et al., 2004; Pope & Reynolds, 1997; Vera & Speight, 2003).

Finally, once the model conceptualization/design process was complete, I conducted culturally-relevant curricula research to assist in designing the model curriculum to facilitate each stage/phase of the model in a professional development setting. Professional development and training curriculum models used include Goodman (2001); Landreman et al. (2007); Pope et al. (2004); and the National Center for Cultural Competence (2010).

Pedagogical Methodology

Constructivism

According to Jones and Brader-Araje (2002), constructivist-based pedagogy emerged during the late 1960's after behaviorist educational practices failed to address the complexities of learning in the classroom. Behaviorist schooling equated learning to student behavior, maintaining that schooling is structured under the premise that if teachers provided the correct stimuli, then students would not only learn, but their learning could be measured through observations of student behaviors (Jones & Brader-Araje, 2002). Thus, if learning was not occurring, teachers were responsible for restructuring the environment to promote desired student behavior, or provide a negative reinforcement to extinguish unwanted behaviors (Jones & Brader-Araje, 2002). Ultimately, the behaviorist school of thought failed to establish why students weren't learning and why instruction wasn't effective—ignoring the complexities of student

cognition, the dynamics of modern classrooms, and effective teacher strategies (Jones & Brader-Araje, 2002).

To counter-act the behaviorist approach to education, constructivist theorist argued that learning and development required the learner to become actively engaged in mean-making—shifting the nature, reality and responsibility of knowing and learning from the teacher to the active, personal, subjective role of the learner. This new learner-centered approach to education fundamentally reshaped traditional concepts of knowledge production and knowledge construction, creating a “radically different approach to instruction” (Fosnot, 2005, p. ix) that links knowledge acquisition with content mastery versus repetition—achievable through active engagement models of learning such as collaboration, problem-solving and inquiry.

Theoretically, constructivism centers on knowledge and learning—not teaching—to conceptualize what *knowing* is and how one comes to *know* (Fosnot, 2005). Constructivism extends the ways of knowing and knowledge to a belief that multiple, socially constructed realities exist and are created by individuals as they attempt to make sense of their experiences. These realities are constructed based on the result of an individual’s varied perspectives which are dependent upon the type of prior knowledge, the amount of prior knowledge and the level of sophistication that the constructor brings to the task from ideas, events and activities (Guba & Lincoln, 1989). Guba and Lincoln (1989) assert that socially constructed knowledge can be and usually is shared and co-created, and presents meaningful interpretations that *do not* privilege certain constructions over others *nor* claim that understandings are complete or final. Instead,

they purport that the constructivist paradigm advocates that knowledge and “truth” are the result of one’s perspective—abandoning the existence of a single reality, single “truth” or bias. Furthermore, the constructivist paradigm notes the importance of recognizing one’s individual perspective on how he/she see’s the world and constructs multiple realities. It places interpretations of social life (our socially constructed perspectives/worlds) in a wider framework to better understand how the voices and knowledge construction of everyone represent varied realities based on his/her historical, political, cultural, and/or social context.

For the purposes of this research, the constructivist perspective recognizes knowledge and learning as a:

self-regulatory process of struggling with the conflict between existing personal models of the world and discrepant new insights, constructing new representations and models of reality as a human meaning-making venture with culturally developed tools and symbols, and further negotiating such meaning through cooperative social activity, discourse, and debate in communities of practice. (Fosnot, 2005, p. ix)

Its tenets are used to guide individuals into recognizing the ‘individualism’ of ascertaining knowledge and structuring learning, and how one’s process of knowledge creation is instrumental in accepting the varied capacities of difference. Constructivism reminds us that we all enter any educational process with varying knowledge, attitudes, experiences, predispositions, prejudices and expectations all culminating to impact our understanding of various subject matters and acceptance of people, culture, and difference. Through constructivism, individuals are led into asking critical questions of him/herself such as: Who am I? Where do I fit in the world? What are my multiple social

identities and how do they impact my experiences? What biases, stereotypes, and prejudices do I own? Am I culturally-sensitive to those that possess a belief system different from me? These questions help us to dig deeper into our subconscious to uncover our true selves, determine where we enter the world, and to recognize how our personal experiences and histories influence our work—both positively and negatively. In this manner, the model uses constructivism as an agent to propel self-awareness as a powerful opportunity to self-reflect, uncovering those cultural biases and zones of discomfort that we possess (consciously and/or unconsciously) helping us to develop a level of cultural-sensitivity and the multicultural helping skills important to the advising profession (Constantine et al., 2007; Landreman et. al, 2007). Through self-awareness, academic advisors are able to uncover the personal biases, beliefs and historical roots that have influenced or contributed to any forms of educational oppression, with the hopes of using that self-knowledge to instigate educational change and remove educational inequity.

Additionally, in understanding the critical nature of knowledge, constructivism presents a framework for advisors to pose and examine questions such as: How is knowledge constructed? Whose knowledge represents “truth” or legitimized knowledge? How is voice and reality shaped through knowledge construction? These questions allow an individual to critically analyze knowledge to help him/her recognize that knowledge is constructed, emergent, developmental and multidimensional—not rooted from a neutral, centralized body of “truths.” This will assist advisors in understanding and recognizing that knowledge is not equally valued in our society nor our educational institutions, and

too often students' critical knowledge and understanding are devalued, placing the student in a position of non-acceptance, non-validation, and/or slow integration within the institutional climate. Therefore, using the critical dynamics of how knowledge is constructed and produced to guide social justice education, individuals are more apt to consider the influence of 'socially constructed' knowledge and "truths" in understanding the varied aspects of one's culture and their varied historical and contemporary lived experiences.

The tenets of constructivism are also instrumental in supporting the active process of critical learning, where individuals construct their own understanding and knowledge of the world through action and reflection. Critical learning opens up the learning process for us to investigate our learning patterns and to model, interpret, and defend our strategies and ideas for how we learn and engage the learning process (Fosnot, 2005). In turn, a more comfortable learning environment is created, enabling us to safely enter critical dialogical spaces—hopefully, making it easier to grapple with and opening discuss social justice ideologies that enable us to expand our worldview awareness. Using an open, safe, active dialogical process, advisors may begin understanding, accepting, and appreciating the situated differences in/of others, as well as, reflect on/explore alternative views, perspective, and information as they journey toward critical consciousness and social justice.

As a theory concerned with self-knowledge and self-learning, constructivism opened the door to finding a meaningful, educative method/approach to educate advisors to the 'competencies' important to supporting and promoting social justice ideologies.

Guided by constructivism's key premise that learning is a constructive activity/process that students should carry out themselves, the model and curriculum were designed to allow participants to acquire new knowledge's through an engaging, active learning process, while the instructor served as a facilitator—providing the structured activities, strategies, and opportunities needed to guide students through the learning process. As Jones and Brader-Araje (2002) note, by engaging in an active process of instruction—to include taking students prior knowledge into consideration, building on preconceptions, and eliciting cognitive conflict—teachers are able to design instructional methods that extend beyond rote learning, but instead toward meaningful learning approaches that are more likely to lead to deeper, longer lasting understandings.

Moreover, constructivism theory serves an important function in the design and delivery of the social justice project/model and modules. My understanding of the theory of constructivism helped me to interrogate the components of a logical process that one may undergo to advance toward a notion of social justice. Through the tenets of constructivism, I understood that to get individuals to think in more differentiated ways - where an individual thinks beyond their own perspectives to see and consider a multitude of different perspectives/issues- an acquisition of new knowledge/experiences/realities must occur first in order to develop a deeper critical understanding/knowledge of cultural and social constructs. Therefore, from a methodological perspective, I sought to create a model that would provide the context, content, and process important in helping one transform or broaden attitudes, beliefs and behaviors for social justice action (Goodman, 2001). In fact, the goal of the model/modules is to take participants through a self-

learning process where they can ‘come to know and understand’ in their own time and under their own terms. With that notion, I designed modules that will present a variety of strategies such as: “cognitive strategies that offer new information or analyses, behavioral strategies that foster interpersonal contact and participation in new experiences, and emotional strategies that encourage empathy and personal insight” (Goodman, 2001, p. 37). By using these strategies—all guided/directed under the auspices of constructivism theory—I believe advisors can gain a deeper cultural knowledge of themselves and others to incite social change at the macro and micro level within higher education, and personally.

Critical Pedagogy

Critical pedagogy offers a radical, yet diverse approach to examine education and schooling through social justice, critical knowledge and social change constructs. Centrally, “critical pedagogy is fundamentally concerned with understanding the relationship between power and knowledge” (McLaren, 1989, p. 180) with its most common constructs—politics, culture, economics, and action—providing the foundational principles and framework to analyze the historical, cultural, political and ethical dimensions of education (Freire, 1992; McLaren, 1998).

Though several educational and critical theorist offer major contributions to critical pedagogy from a theoretical, methodological, pedagogical and political dimension, Paulo Freire’s approach more closely parallels/aligns with the mission/vision of the social justice development model in supporting and promoting social justice advocacy. Freire’s contribution and conception of critical pedagogy emerged from his

transformative and liberating work in assisting the Brazilian colonized citizens in analyzing their roles in relation to oppression and devising programs to transform their oppressive social structures through empowerment and activism (Giroux, 2005; McLaren, 1989; McLaren & Kincheloe, 2007). Freire's theoretical underpinnings fundamentally center on a liberating versus domesticating form of education that challenges teachers and students to empower themselves for social change as a way to advance democracy and equality, as well as, advance literacy and knowledge (Shor, 1992). This form of pedagogy invites "students to think critically about subject matter, doctrines, the learning process itself, and their society" (Shor, 1992, p. 25) and asserts that "teachers pose problems derived from student life, social issues, and academic subjects, in a mutually created dialogue" (p. 25). The major premise of Freirean pedagogy is grounded in "a vision of social change" (McLaren & Leonard, 1993, p. 169) and the "empowering process of conscientization" (McLaren & Leonard, 1993, p. xiii)—activated through self-empowerment—to bring about liberation and social transformation. Its transformative power constructively broadens multiple viewpoints and perspectives of sociocultural and sociopolitical contexts to instigate social change and engage others in socially just actions that prepare a new citizenry for our increasingly pluralistic democracy (Nagda, Gurin, & Lopez, 2003).

The foundational principles and analytical techniques of critical pedagogy are grounded in a social and educational vision of justice and equality (Kincheloe, 2004) to promote critical analysis, critical thought, and critical consciousness within curriculums that support a complex social, political, economic, and cultural system of learning.

Critical pedagogy enacts a pedagogy that requires both a “critique of society (particularly in relation to issues of power) and an attempt to develop the ‘critical abilities’ of students and teachers so they might work towards the positive transformation of society” (Lynn & Jennings, 2009, p. 175). According to Kincheloe (2004), critical pedagogy is interested in maintaining a delicate balance between social changes and cultivating the intellect of teachers, students, and members of the society at large. A critical pedagogy that enacts and develops a socially conscious and transformative approach to learning allows learners to engage in complex decision-making concerning justice, democracy and competing ethical claims (Kincheloe, 2004). Therefore, critical pedagogy serves an important function in engaging and guiding educational practitioners through a process of critical thought as they explore ways to resist oppressive institutional systems and dominant ideologies to shape their own existence as social change agents.

Friearian pedagogy and the perspectives of contemporary pedagogues who extend Friere’s theoretical underpinnings (such as Giroux, McLaren, and Kincheloe) invite critical pedagogy’s philosophical and methodological approaches into the social justice model to affirm the interconnections between education, instruction, and learning, and the social, cultural, political, raced, and gendered constructs/context within education. Philosophically, critical pedagogy espouses a “set of beliefs which value an educational process that celebrates and facilitates individual diversity, autonomy, and empowerment” (Gay, as cited in Sleeter, 1995, p. 156). In this regard, critical pedagogy enacts an authentic liberatory process of education that rejects the banking concept of depositing or transferring information into an empty vessel entirely, and instead; adopts liberation as a

“process of humanization” (Freire, 1992, p. 66) where men are regarded as conscious beings whom are able to engage in the relations *of the world* and *in the world* to fulfill a practice of freedom (Freire, 1992). Thus, students embrace education through a “constant unveiling of reality” (p. 68) that “strives for the *emergence* of consciousness and *critical intervention* in reality” (p. 68). This philosophical stance is evidenced in the social justice model development and curriculum as it seeks to unveil and analyze the intersections of our sociocultural and sociopolitical worlds; enlarge advisors worldviews; recognize other legitimate ways of thinking, being, and doing; and better understand the lived experiences/history of others. The model guides advisors through a ‘consciousness-raising’ process that forces them through a process of critical dialogue, thinking, and reflection, enabling them to more thoughtfully examine the sociopolitical and sociocultural practices/institutions/policies that marginalize others.

As a methodological approach, critical pedagogy provides a means of “designing and implementing educational programs and practices that are more egalitarian and effective for diverse student populations” (Gay, as cited in Sleeter, 1995, p. 156). Critical pedagogy as a methodological tool is instrumental in developing a curriculum (modules) that simultaneously develop intellect through a “constructivist analysis” (Kincheloe, 2004, p. 116) and exposes the dynamics of power and privilege as a method to invite the advisors to examine the sociocultural and sociopolitical forces that shape identity and develop consciousness. Within the social justice development model, critical pedagogical practices promote not only individual intellectual development, but produces transformative knowledge that hopes to push/convict academic advisors to develop the

social justice ideologies that bring about social change. As a methodological tool, critical pedagogy is transformed into an in-depth critical inquiry that encompasses modes of critical thinking, critical dialogue, and praxis (action and reflection) to construct/structure multidimensional methods of teaching and learning. Using these methodological techniques, modules are created to help advisors gain the knowledge, habits, and skills (in a critical capacity) necessary to challenge and transform existing social and political forms versus accepting and adapting to them.

Applying the ideas and ideals of Paulo Freire's critical pedagogy to social justice education for academic advisors invites both the facilitator and participant to simultaneously engage in *problem-posing education* to include using *critical dialogue*, *questioning* and *generative themes* to advance their knowledge, skills and understanding of a variety of sociocultural and sociopolitical constructs/context (Freire, 1992). From an instructional perspective, the curriculum is facilitated through problem-posing education where both teacher and student engage in a mutual search for knowledge and are jointly responsible for a process in which all grow (Freire, 1992; McLaren & Leonard, 1993). According to Freire (1992), the problem-posing method does not dichotomize the roles of the teacher/student, instead the teacher is always cognitive—teaching, dialoguing and reflecting openly and actively with his/her students—and his/her students are not “docile listeners” (p. 68), but operate in a rigorous dialogical system of communication creating “critical co-investigators” (p. 68) in dialogue with the teacher. McLaren and Leonard (1993) further explain that the teacher/facilitator's role is to pose problems and asks questions, not separating themselves from the dialogue and “inside a thematic discussion

in a language accessible to students” (p. 30). In turn, students are encouraged to be active participants in the dialogical process, having the “freedom to question and disagree with the teacher’s analysis” (p. 30).

Thus, problem-posing education engages the facilitator and academic advisors in what Freire (1973) describes as, “education as the practice of freedom as opposed to education as the practice of domination” (p. 69). Both facilitator and advisor become involved in a rich, democratic, transformative teaching/learning process that stimulates realistic views of oppression, illuminates the relationship between knowledge, power, and ‘truth’, and fosters new knowledge systems and ‘truths’—all developed ‘co-intentionally’ (Freire, 1992; McLaren and Leonard, 1993). Truth in this sense does not represent an absolute truth (one that cannot be detested and informs the perspectives of *all*); instead, it speaks to the realities of an individual or group based on one’s constructed knowledge, experiences, and/or perspectives. For academic advisors/facilitators, this newly, mutually constructed knowledge and/or ‘truth’ illuminates the power and influence of our social structures that have marginalized certain groups of people and they are then able to use this knowledge to dispel inequity and unveil a reality that reflects and supports the perspectives and realities of the students we serve.

First, problem-posing education involves questioning as an inquiry method to “deepen knowledge, engage and critique multiple discourses, and transform ideas and actions into more equitable experiences” (Villaverde, 2004, p. 133). According to McLaren and Leonard (1993), a critical teacher who is a problem-poser, “ask thought-provoking questions and encourages students to ask their own questions,” and “students

learn to question answers rather than merely to answer questions” (p. 26). Questioning creates a democratic process for advisors—giving them the freedom to “question existing knowledge as part of the questioning habits appropriate for citizens in a democracy” (McLaren & Leonard, 1993, p. 25) and critically examine/analyze the social justice competencies/curriculum—keeping the learning process open and inviting.

A second dimension of Freire’s critical pedagogy and problem-posing education imperative in the design/delivery of the social justice developmental model is critical dialogue. Critical dialogue, defined as “a capacity and inclination of human beings to reflect together on the meaning of their experience and their knowledge” (Shor, 1992, p. 54), will engage the advisors in threads of communication so they are able to “speak their minds, question each other, and expand their thinking as they are exposed to how others perceive and understand alleged similar things” (Villaverde, 2004, p. 133). According to Freire (1992), critical dialogue cannot exist between those who want to name the world and those who don’t; between those who deny others the right to speak their word and those whose rights to speak have been denied; or in the absence of a profound love for the world, humility, hope, faith and critical thinking. These components are quintessential for a true critical dialogical process to occur and to the existence of a liberating education. Without Freire’s (1992) essential components, there is no dialogue, thus no communication, and without communication there can be no true education. Freire (1992) explains that dialogue is founded upon love, humility and faith, becoming a horizontal relationship of which mutual trust between the dialoguers is the logical consequence, leading the dialoguers into an ever closer partnership in naming the world.

What results from a critical questioning and dialogue method is a reflective process where individuals will be able to reflect on the discourse, the meaning of their experience, and their knowledge to prepare them for a reflective action that develops a commitment to advocacy, empowerment and social action within advising systems and higher education.

Finally, problem-posing education involves using generative themes (a dialogue about universal ideas, values, hopes, concepts, and obstacles that impede man's full humanization) as a methodology to bring individuals to consciousness by critically viewing the dynamics of the world and demystifying it in order to achieve a full realization of the human task: the permanent transformation of reality in favor of the liberation of men (Freire, 1992). It requires individuals to critically co-investigate the world to deepen their critical awareness of reality and take possession of that reality (Freire, 1992). Therefore, by presenting generative and topical themes (social questions of local, national, and global importance) through a problematic approach not as a lecture or seminar, advisors step into territories often ignored in the professional practice of academic advisors to make new contact with society and knowledge and push against the limits of knowledge in everyday life (Freire, 1992; Shor, 1992). Thus, critical problem-posing becomes a mechanism for social justice education to unconsciously and consciously allow advisors to critical reflect on self, others and the world, and propel toward social action and change.

Post-womanist Pedagogy

Lastly, post-womanist pedagogy offers a final methodological/pedagogical framework that also raises critical awareness and fosters social justice principles in the minds of educators (Evans-Winters, 2010). Conceptualized out of critical epistemology, Black feminism/womanism and postmodernism, post-womanist pedagogy uniquely situates within my research because I too have unified critical theoretical/philosophical research constructions such as critical race theory, critical feminism, Freirean pedagogy, and constructivism (evidenced in my dissertation's critical theoretical and methodological framework), and Black feminism (evidenced in my researcher subjectivity/positionality) to create a theoretical framework that also seeks to educate/inform others to the dynamics of social inequity on students of color and other underrepresented student groups. Within Evans-Winters's (2010) construction of post-womanist pedagogy—where post-womanist research *merges* with Black feminism/womanism—critical epistemology provides a philosophical framework that relates equitable teaching and schooling to concepts of race, class, and gender to provoke a personal critical consciousness that advocates on behalf of racial/ethnic minorities. Black feminism/womanism, a critical social theory “concerned with fighting against economic, political, and social injustice for Black women and other oppressed groups” (Evans-Winters, 2005, p. 15), provides a scholarly lens to invite the lived experiences of Black women (shaped by race, class and gender oppression) into our educational spaces to enrich critical discussions, curriculum contexts, and inform diverse intersections with others (Evans-Winters, 2010). Finally, Evans-Winters (2010) unites postmodernism as a

philosophy that “serves to question essentialism, challenge metanarratives, and speak against the notion of scientific method or one particular way of knowing” (Evans-Winters, 2005, p. 12). It dismantles the notion of an exclusive “truth” and supports multiple truths—which becomes important in how we acknowledge, understand and respect the lived experiences of others.

Collectively, the theoretical constructions of post-womanist research merge to create a theoretical lens to explain how the experiences of students of color, particularly African American girls, are related to their experiences as “racialized, classed and gendered subjects in society” (Evans-Winters, 2010, p. 17). It creates a teaching and learning pedagogy that authenticates the voice and stance of Black female scholars and recognizes the significance of racial identity, context and student culture on academic success/achievement and supports an instructional approach that critically informs educators to the racial, cultural, and ethnic differences that accompany our students into educational institutions (Evans-Winters, 2010). Its ability to act as a tool for social transformation to incite social change, empowerment, deconstruction, and critical consciousness supports the mission of the social justice development model and the curricula. Most importantly, it too calls on educators to become social change agents in creating an educational community that values and supports marginalized students.

Conclusion

To conclude, chapter three clarifies how my researcher subjectivity and positionality, from both personal and professional experiences, innately direct my passion to ‘call-out’ the educational inequity and disparities that limit or block minority student

success and achievement. As discussed in the chapter, my subjectivity and positionality coupled with my professional experiences, allows me to craft a dissertation project that inspires hope and change for *all* students, but more directly for minority students who often do not have advocates to fight for systemic educational change on their behalf. Thus, these sections demonstrate how *deeply personal* my work is—within a professional realm—as an African American women, educator, and critical researcher.

Finally, chapter three allowed me to deconstruct a research process that was once purely designed and developed introspectively and mechanically, with the logical research process locked in my head. As I spent time reflecting on each critical element of my doctoral experience—examining the how's and why's—I began to re-live my decision to engage in doctoral studies, my professional and personal passion to dismantle oppression within education, and the purpose of my research. These self-reflections were critical in enabling me to construct a research inquiry process that represented *my* experience as a researcher. My hope is that by detailing the logical thought-process I used to design, develop and implement my dissertation project (specifically using a theoretical or model development research approach), I invite/inspire other novice qualitative researchers to find meaningful ways to fuse their practical, theoretical, and critical research passions into their dissertation work.

CHAPTER V

SOCIAL JUSTICE DEVELOPMENT MODEL

Introduction

The development model (see Figure 1) presents a set of principles/theories/competencies derived from student affairs, counseling, social psychology, multicultural education, race, culture, and feminist discourses. The model is designed to facilitate academic advisors through three developmental phases that encourage advisors to examine the fundamental connections and conflicts between *self and society* that influence our personal lives/relationships and our interactions within our social world (Gergen, 1971; Stevens, 1996).

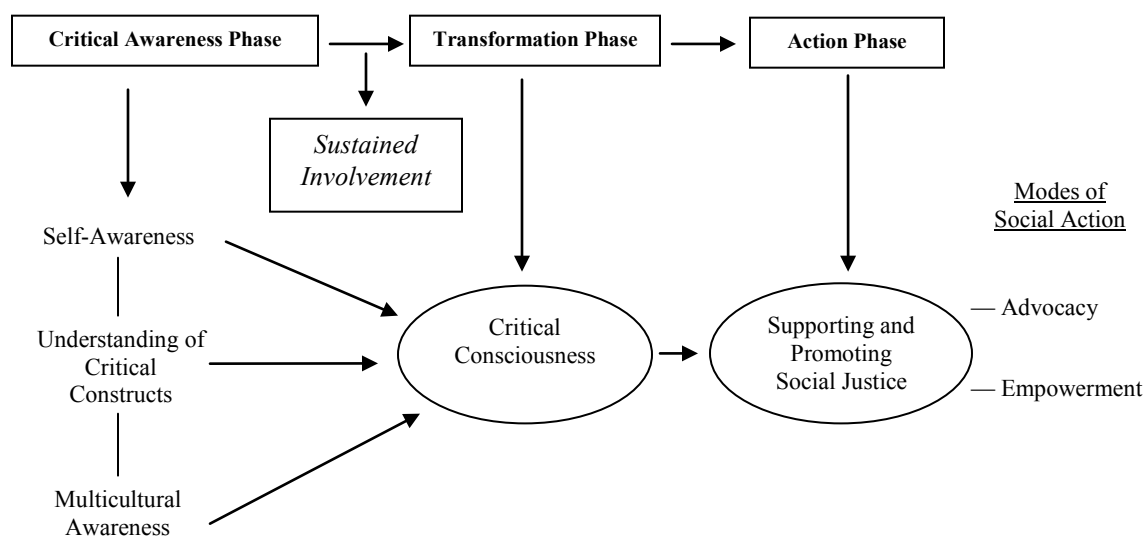


Figure 1. Social Justice Development Model

The developmental phases—*critical awareness*, *transformation* and *action*—represent the quintessential elements, I believe, necessary in developing the competencies for social justice agency in academic advisors and other educational practitioners. The critical framework for the model posits that a *critical awareness of self*, *critical social constructs* and *cross-cultural competencies* are fundamental components in developing the knowledge's that spur a *transformation* toward *critical consciousness* (or a personal concern for social action), which in turn, through “*sustained involvement*” (Landreman et al., 2007), may encourage academic advisors to support and promote social justice ideologies through various modes of *social action* such as *advocacy* and *empowerment* (Freire, 1992; Landreman et al., 2007).

The model's pictorial/graphic representation presents the developmental phases and stages in a logical sequence or continuum of events and is not intended to represent a single path of knowledge acquisition or conscious development. Instead, in designing the model, I realize that advisors may enter the continuum at different phases/stages and proceed at different rates on the continuum toward social justice. Hence, the model invites a sense of openness to the educational process with hopes that all academic advisors will eventually progress toward a personal conviction to support/promote social justice ideologies within their personal lives and professional practice to ensure social change is fully enacted within all aspects of serving students in advising systems.

Phase 1: Critical Awareness Phase

According to Landreman et al. (2007), critical awareness represents a life-long developmental, learning process that provides and guides a deeper/more thoughtful and

critical analysis of our personal (internal) and social (external) worlds. It brings a heightened sense of awareness to social and cultural difference to allow us to critically examine various systems of power, privilege and oppression. Critical awareness influences and commands us to dismantle oppressive systems, through social action/justice, to uplift and create effective, positive social change. During the critical awareness phase of social justice development, participants are guided through the process using critical pedagogy methodology (critical dialogue, critical thinking, and critical reflection) to ignite them to more thoughtfully examine the sociopolitical and sociocultural practices/institutions/policies that marginalize others.

Critical awareness is noted for its ‘consciousness-raising’ ability to increase an awareness of self and others, to help individuals enlarge their narrow worldview, and to assist individuals in recognizing other legitimate ways of thinking, knowing, being, and doing (Goodman, 2001). Consciousness or awareness-raising typically occurs when issues or incidents of indifference, discrimination and/or racism are presented (directly or indirectly) to an individual, allowing one to witness first-hand the existence of oppression through marginalization, discrimination, prejudice, etc. (Landreman et al., 2007).

Although many individuals may not immediately be affected by acts of inequity, for those who are humanitarians—valuing one’s dignity and worth—these acts dig at the core of one’s consciousness overtime, creating sensitivity to injustice and deepening our need to respond to or better understand the depth of indifference within individuals or society. I believe what emerges from consciousness-raising is a personal concern for social justice, gracing us with a sense of humility for the multitudes of difference that

exist and empowering us to be social change agents. For academic advisors, this becomes important in our interactions with the culturally-diverse students we serve - helping us to clearly recognize, appreciate and respect the worldview and diversity of our students, as well as, helping us to “challenge stereotypes, overcome prejudices, and develop relationships with different kinds of people” (Goodman, 2001, p. 10).

The model is guided under Freire’s (1992) theoretical framework for consciousness development. It supports his notion that before critical consciousness can be reached and social justice can be adopted into the mission and vision of advising systems (as a fully engaged commitment), advisors themselves must embody a critical awareness of self, and develop sociocultural and sociopolitical awareness’s as a precursor to social justice promotion. Within the critical awareness phase, advisors are presented with specific learning experiences and perspectives that are woven into the model curriculum and taught “within the context of guided practice, authentic examples, and realistic situations” (Gay & Kirkland, 2003, p. 181) to assist them in igniting or refreshing a personal and professional awareness of racial, cultural, and ethnic diversity. The model also purports that without a doubt, an active engagement in critical conversations, topics and issues that promote critical awareness and increase critical knowledge systems is how we are to reach critical consciousness, and critical consciousness serves as our power source to promoting social justice ideologies. Thus, the stages of the critical awareness phase (*exploring self, understanding critical constructs, and multicultural awareness*) serve as conduits of critical information to assist advisors in unpacking notions of inequity and building cultural competence.

Stage 1: Exploring Self

Presenting individuals with an opportunity to intimately explore him/her is an important first-step in social justice development. Having a thorough knowledge of our thoughts and feelings about ourselves is critical to our personal and social responsibility, motivational systems and behavior determinants. A self-examination of who we are as individuals, how we perceive ourselves within our own personal dimension, within society, and within our familial relationships are important dimensions one should understand about oneself prior to engaging in the more critical sociopolitical and sociocultural examinations of self. Important in developing a critical consciousness for social justice work, the model is most beneficial to individuals who have a defined understanding or notion of their psychological and social psychological -selves or have a willingness to engage in critical self-reflections to uncover his/her “true” self.

Most applicable to social justice development, is the usage and examination of “self” as a psychological process that underlies self-awareness and reflectivity. Understanding the nature of self is important in establishing “man’s knowledge of who he is—his identity” (Gergen, 1971, p. 2) and how he conceives himself, influencing both “what he chooses to do and what he expects from life” (p. 2). The psychological dimension of self is where the reflective cognition process is typically engaged and individuals place him/her at the center, focusing his/her attention on and thinking about his/her personal experience, thoughts, feelings perceptions and evaluations of him/herself (Leary, 2004). Engaging in an examination of self and the nature of self-concept at the forefront of this process, allows the individual to focus on self as an object of his/her own

knowledge and evaluation, representing “the totality of the individuals thoughts and feelings having reference to himself” (Rosenberg, 1986, p. 7). In this sense, self is *reflective* where the “individual is standing outside himself and looking at an object, describing it, evaluating it, responding to it; but the object he is perceiving, evaluating, or responding to is himself” (Rosenberg, 1986, p. 6). What results is a view of self within a *holistic* capacity that allows individuals to examine him/her within three dimensions: (a) the extant self (how the individual seems himself); (b) the desired self (how he would *like* to see himself; and (c) the presenting self (how he shows himself to others) (Rosenberg, 1986). Self-concept examinations within these contexts will help advisors to more closely establish and examine their social identity, disposition, desired image (both personally and socially), and how they present themselves to others (Rosenberg, 1986).

Additionally, most relevant to social justice development is using self-examinations to better understand our acquisition of the social rules, norms and expectations that govern our social behaviors/dispositions and social/critical consciousness. Self-awareness is defined as “a person’s consciousness of specific events that influence his or her psychological, social, emotional, and cultural attributes” (Baruth & Manning, 2007, p. 38). It includes identity (what one thinks of oneself) and one’s sense of identity, as influenced by the perception of self and others (Baruth & Manning, 2007). According to Baruth and Manning (2007), “counselor identity plays a major role in shaping how counselors perceive themselves and how they perceive others and their cultural backgrounds” (p. 33). Factors such as culture, gender, sexual orientation and development shape one’s identity and influence stereotyping, prejudice and

discriminatory acts. Therefore, if counselors/advisors have not developed an awareness of their own perspectives—misunderstanding, clouded judgments and poor decision-making may abound, negatively affecting the counselor (advisor)/client (advisee) relationship (Baruth & Manning, 2007). Thus, self-awareness will provide academic advisors with the powerful opportunity to self-reflect, uncovering those cultural biases and zones of discomfort that they may possess (consciously and/or unconsciously) and helping them to develop a level of cultural-sensitivity (Landreman et al., 2007; Constantine et al., 2007).

Similarly, within the context of self, society and social action, creating an educational experience where advisors are able to engage in self-reflectivity is essential to social justice development, leadership and action. Gilbert and Sliep (2009) note that self-reflexivity—“a critical appraisal of self-in-action” (p. 468)—is necessary in “understanding the way we position ourselves and the way our positions and actions reflect dominant discourses and practices” (p. 468). In circumstances where self, community and social action converge, reflexivity is a “prerequisite to working with cultural diversity in situations of economic, gender, and political inequalities” (p. 468). As Gay and Kirkland (2003) explain:

Reflexivity is an act of self-conscious consideration that can lead people to a deepened understanding of themselves and others, not in abstract, but in relation to specific social environments . . . [and] foster a more profound awareness . . . of how social contexts influence who people are and how they behave. . . . It involves a person’s active analysis of past situations, events, and products, with the inherent goals of critique and revision for the explicit purpose of achieving an understanding that can lead to change in thought or behavior. (p. 182)

Reflexivity, then, requires advisors to examine, analyze and carefully monitor both their personal belief systems (through self-awareness) and their professional behaviors/practices to ensure they are in *cultural-congruence*—valuing and understanding not only their own socio-cultural world and the socio-cultural worlds of other ethnic groups, but equally understanding how their *cultural-practice* affects student relationships, student outcomes and student learning. As Gilbert and Sliep (2009) note, reflexivity is both relational and contextual in that it allows individuals to make socio-historical links between intra- and inter-psychological functions (of self) and it is re-occurring (contextually) through the interaction of individuals in specific social settings at a specific time. Thus, engaging in self-reflexivity is an important dimension in the development process because of its capacity to assist advisors in cultivating cultural competence and preparing them to facilitate a culturally responsive practice.

During this stage, the model curricula engages advisors in activities/exercises, instruments/assessments and critical reflections that help academic advisors become insightful of ‘self.’ They are challenged to gain a deeper understanding of their “true” selves by reflecting on their life experiences, challenges, and positionality; identifying their social identity, social group membership, and “stated identities” (Robinson, 2005, p. 41); and exploring how the complexity of multiple identities guide our social hierarchy and social stratus/structure. Equally important, is to extend our discussions on multiple identities to examine self and one’s positionality within the institution to reflect on how our institutional context may shape or influence our identity. Undoubtedly, one’s institutional culture and how we view ourselves and our stated positionality within that

culture has the potential to influence our relationship with our students. Gaining a self-awareness of who we are and where we fit within the institution offers advisors a rich perspective in addressing the multiple layers of our social identity.

Using Harro's (2000b) Cycle of Socialization (see Figure 2), advisors uncover how identity shapes our relationships/interactions with others; how we respect, appreciate, and accept difference; and one's role (if any) in perpetuating social oppression, power/privilege, prejudice, bias, and stereotypes. The hope is that during this stage, advisors will uncover how our constellation of social identities shape our experiences and our sense of self (Goodman, 2001), and honor the existence of any personal biases (whether historical or current) against individuals/members of social groups other than their own as a way to reveal, expose, and eradicate them. Harro's (2000b) cycle diagrams the socialization process identifying: (a) the source(s) of socialization (the beginning, first socialization and institutional/cultural socialization), (b) how it affects our lives (enforcements), (c) how it perpetuates itself (results), (d) how to interrupt the cycle (direction for change) and (e) how to take charge of our own lives (actions). He further explains that the process of socialization is "*pervasive* (coming from all sides and sources), *consistent* (patterned and predictable), *circular* (self-supporting), *self-perpetuating* (intra-dependent) and often *invisible* (unconscious and unnamed)" (p. 15).

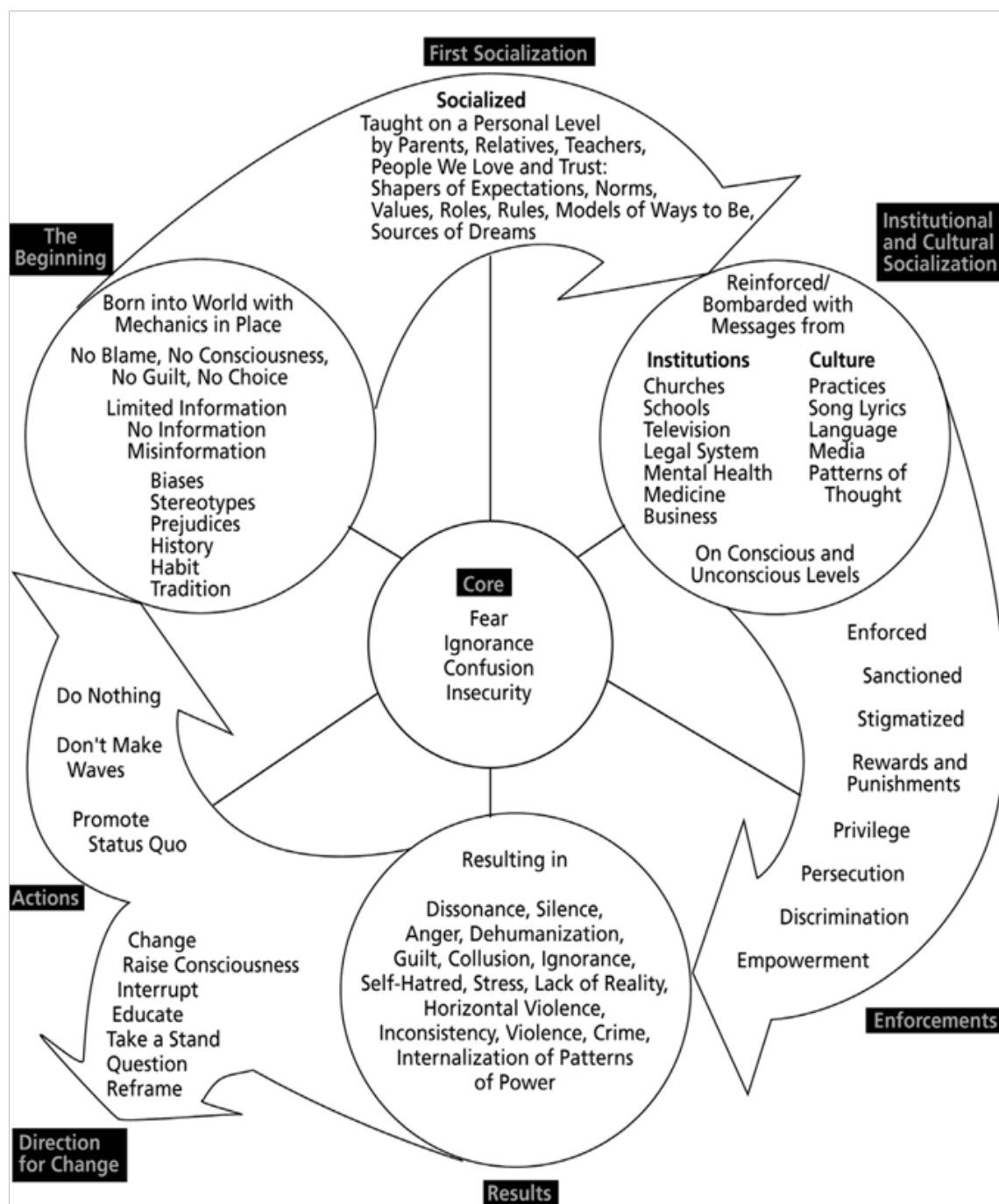


Figure 2. Cycle of Socialization (Harro, 2000b)

Secondly, the module curricula will transition its multiple identity conversation to focus on the complexities of multiple identities for college students. The goal of this

discussion is for advisors to explore selected traditional Eurocentric college student development models, as well as, more culturally-centered developmental models/theories to better understand how identity formation/development and social/cultural/gender role-development occurs within multicultural students. The student development work of traditional theorists such as Chickering, Perry, Kohlberg, Holland, and Super have been used in higher education to provide a foundation for understanding the relationships between the maturation and development process and the matriculation and graduation rates for college students. Such research provides higher education professionals with traditional student development/persistence models that are instrumental in better understanding how to support and promote academic development, social adjustment, and persistence strategies for all students.

Thus, as academic advisors/systems attempt to become more knowledgeable of students' as individuals, educating them to the nuances of student development theory is imperative in social justice education so that they may have a clear understanding of the sociocultural and sociopolitical dimensions of their identity. Traditional Eurocentric theories/models capture the generalized developmental stages of predominately White college students (usually males), on predominately White campuses, with no attention given to the development of diverse student groups. Additionally, they do not reflect the sociocultural perspectives and realities of our multicultural society nor do they speak to the racial, cultural, class, or gender differences that currently represent the diversity on today's college campuses (Howard, 1997). Eurocentric traditional theories miss important aspects of cultural groups such as identity formation; social, cultural, and

gender roles; and embodied historical experiences that shape the very being of people of color. Because minority students represent historical traditions/perspectives/struggles, racial/cultural backgrounds, and socioeconomic statuses often distinctly different from White students, academic professionals must be knowledgeable of theoretical frameworks that more accurately reflect their developmental process and life experiences to help facilitate a richer academic and social adjustment to college—particularly for students of color who attend predominately White campuses. Also, by being critically informed by traditional Eurocentric *and* culturally-relevant models, advisors become cognizant of the identity challenges that *all* students encounter and bring with them to campus.

Therefore, educating advisors to developmental models that are infused with culturally-rich perspectives/frameworks become useful to practitioners when designing academic and social interventions and enhancing in-class academic experiences to increase the college success/achievement of ethnic minority students. Teaching, planning and programming that puts culturally-relevant theories into practice, educates both ethnic minority students and the dominate campus community/culture by exposing all students to diverse cultures and enhancing racial and cultural pride. As a culture, higher education must adopt inclusive developmental frameworks so that our institutions are able to provide an academic setting that does not mirror a ‘one size fits all’ environment—where “individualism, gender and cultural constructs” (Howard, 2003, p. 21) are missing.

Most importantly, including discussions on the inclusion of cultural relevancy in student development theory into our social justice conversations keeps advisors mindful

of the power that race/culture/ethnicity, gender, and historical oppressive systems play in the development of students of color. Advisors can then explore how higher education professionals can better assist students in moving through the young adult and adult stages of human and college development with success, particularly for students of color who struggle for cultural, social, and racial acceptance and a sense of belonging.

Stage 2: Understanding Critical Constructs

Professional academic practitioners should engage in an educational learning experience, both personally and professionally, that increases their knowledge base of critical social constructs to better understand the sociocultural and sociopolitical dynamics that impact individuals and social groups, and the effects such social dynamics have on society's inequitable institutional policies and practices. More directly, generating new knowledge's of social/political/cultural dynamics may assist advisors in developing a specific awareness' to/of race, gender, and cultural privilege/dominance and understanding the stronghold such dynamics have on college student success and achievement.

This research supports educating practitioners to social and critical constructs to arm advisors with a general knowledge of the existence and meaning of oppression, power, and privilege, as it relates to students who fall within dominant and subordinate social groups. Our work within academic systems must not ignore the existence of inequity due to discrimination, stereotyping, and marginalization, but instead make it a part of our discourse so that we are able to visualize/recognize and remove the power systems and privileges that promote educational injustice. Therefore, within a social

context, the model is positioned to educate advisors to the varying modes of oppression and privilege and how they are essentially controlled by power relationships and/or power constructs (such as individuals, social groups, institutions, social systems) that generally disregard the group/individual difference(s) of others and generally, unconsciously or consciously seek to maintain dominance and control over others.

Broadly speaking, Young (2000) summarizes oppression as:

. . . systemic constraints on groups exercised through tyranny by a ruling group
 . . . conceptually, oppression is structural in nature caused by embedded, unquestioned norms, habits, and symbols . . . refers to vast and deep injustices some groups suffer as a consequence of often unconscious assumptions and reactions of well meaning people in ordinary interactions, media and cultural stereotypes, and structural features of bureaucratic hierarchies and market mechanisms. (p. 35)

He maintains that there are five categories of conditions that individuals/social groups are generally subjected to that represent oppressive acts/behaviors: exploitation, marginalization, powerlessness, cultural imperialism and violence. Each system of oppression deeply involves a direct relationship of unequal power or concrete power where structural, institutional, dominate group/social norms and individuals delimit others from equitable access and opportunity.

Similarly, an understanding of society's strong connotations to power constructs/power systems within privilege and privilege groups is fundamental to social justice education/development to assist practitioners in making those seemingly obvious and often inconspicuous interconnections in examining and understanding social oppression. Privilege can be defined as individuals/groups who "define the mainstream

culture through behavior patterns, symbols, institutions, values and other human-made components of society” (Banks, 1991, as cited in Goodman, 2001, p. 15). Because our social identities place us on different sides of the social power dynamic (belonging to either dominate and/or subordinate groups), unequal power systems (such as racism, sexism and classism) are sustained when dominant, privileged systems/groups are bestowed greater access to power, resources, and opportunities that are denied to others and usually gained at their expense (Goodman, 2001). Power systems produce and maintain varying dynamics of privilege based on the degree of normalcy and visibility members of society place on privilege (Goodman, 2001; Young, 2000). For example, Young (2000) describes the power of male privilege noted in the over usage of “he” as a generic, pronoun (and societal norm) to include all people, making women invisible, and the generic pronoun “she” unacceptable. Thus, what we (society) have established is a social norm where a male point of view and voice is privileged, and women’s voices are invisible and silenced (as it relates to this example within our English language). Like in this example and many others, privilege rears its head in multi-dimensional strands of oppression and intersects at multiple junctures within our social system. Infusing a conversation about privilege/privilege groups/privilege systems into this social justice discourse reveals the commonplace of discrimination and discriminatory practices aimed at marginalized groups with hopes that such revelations will spur action to dismantle systems of oppressive and privilege within academic systems.

Again, the central aim of the *Critical Constructs* stage is to bring awareness to the interconnections of oppression, power and privilege at the structural and institutional

level. However, as we engage the more ‘individual’ or ‘personable’ side of our students, this conversation becomes important in better understanding how our social world has socialized and conceptualized individuals “based upon history, habitat, tradition, patterns of belief, prejudices, stereotypes, and myths” (Harro, 2000b, p. 15). This lesson becomes imperative in understanding the cultural, institutional and structural nature of oppression, power, and privilege that our students are confronted with through a variety of institutional and sociopolitical factors that decrease their chances of a successful, equitable educative experience.

Using the critical discussions from the *Exploring Self* stage—where individuals have had an opportunity to reflect on their identity, social identity and social membership—the activities in this stage will allow them to advance a step further in their self-reflection to examine their social positionality within the United States and how social identities/positions intersect with oppressive systems. To do this, the model curriculum will center its critical dialogue on examining multiple types of oppression and use this knowledge base as a foundation to further examine and analyze critical social concepts such as dominant/subordinate groups, privilege, power systems, etc.

Table 1 outlines the types of oppression (Goodman, 2001) that will be discussed throughout the curriculum. Certainly, it is not inclusive of the many types of oppression that occupy our social stratus in the United States, but it does include the types of oppression that we often see our students commonly disadvantaged by either socially, culturally or institutionally (within our colleges/universities). The dialogue will be guided under the guise of ‘*appreciating and respecting difference*’ using a critical feminist lens

to deliver a message of appreciation/respect for all gendered groups and a critical race lens to honor an appreciation/respect for individuals of all race/culture/ethnic groups.

Table 1. *Systems of Oppression*

Types of Oppression	Dominant Group	Subordinate Group
Racism Oppression based on race	Whites (European descent)	People of color (African, Asian, Latin American, Native American; biracial; multiracial)
Sexism Oppression based on gender	Males	Females
Heterosexism Oppression based on sexual orientation	Heterosexuals	Gays, lesbians, bisexuals, transgendered people
Classism Oppression based on socioeconomic class	Middle and upper classes	Poor and working classes
Ableism Oppression based on physical ability	Able-bodies/nondisabled people	People with disabilities
Anti-Semitism Oppression based on religious traditions	Christian	Jews
Ethnocentrism Oppression based on culture/ethnicity superiority	One's own cultural/ethnic group (Afocentrism, Eurocentrism, etc.)	Any other cultural/ethnic group
Linguism Oppression based on language	English	People who have native (first) languages other than English

As a critical social theory, post-womanist pedagogy (theory) will also be used during this phase to advance the work of critical feminist-thought by recognizing the global struggle for women's emancipation and the oppression of other groups; while simultaneously,

advancing the voice of Black women's standpoint to "disrupt the inherent racist assumption that feminism is a "White-only" ideology and political movement" (Evans-Winters, 2005, p. 15) and spotlight the inequities toward racial, ethnic minority groups. Together, critical feminism and post-womanist pedagogy align to extend and bring awareness to the interconnections and "interlocking systems of race, class, and gender oppression" (p. 15). Discussing types of oppressive systems using a critical social framework that appreciates and respects difference, and bring awareness to its oppressive nature within a global/social sphere will hopefully open the dialogical process to a place where participants feel comfortable in revealing some of their socialized/predisposed stereotypes, prejudices and discriminatory actions/behaviors of individuals and social groups.

Next, inequities in higher education will be examined to analyze the effects of oppression, power, and privilege on college student success and achievement. The model curricula educates higher education practitioners to the social injustices stemmed from institutional oppression, power, and privilege that impact the recruitment, retention and education of underrepresented students. As institutions work diligently to circumvent the challenges of underrepresented groups and reconceptualize how institutions can best serve our multicultural student population to increase access, persistence and graduation rates, advisors must be cognizant to the various social disadvantages that impede marginalized student persistence.

For example, the model curriculum educates academic professionals to the educational inequities experienced by marginalized groups such as African American

males who have felt the impact/effects of inequitable educational practices and inferior educational services at every turn and level of education from elementary education through post-secondary. Such inequities continue to create waves of problems/concerns and few solutions to improve their academic success in American education. To date, Black males have accounted for many of America's public school disparities by representing our largest numbers of high school non-completers, dropouts, suspensions, expulsions, under/low achievers, and placements in special education (Gause, 2008; Harper, 2006; Jenkins, 2006; Kunjufu, 1989). Similarly, in higher education, we see these educational deficiencies with Black males accounting for the lowest access and participation rates (by race and gender) in college enrollment, matriculation and graduation/degree attainment rates (based on 50 public flagship universities in the United States) (Harper, 2006). In order to capture a general understanding of the injustices that impact marginalized groups and non-marginalized groups, academic advisors must be able to conceptualize and be understanding to/of the race, sex, gender and social, cultural, political dimensions of the students they serve from a socio-cultural and socio-historical context.

Stage 3: Multicultural Awareness

In this final stage of the *Critical Awareness Phase*, academic advisors will use their socio-cultural lens (broadly developed during stage 1-2) to engage a practical approach to developing diversity/multicultural perspectives and gaining the skills necessary to promote a critical awareness, recognition, and appreciation for cultural difference. To theoretically reorient academic systems for social justice work, a *critical*

conscious advisor with a cultural/racial/ethnic awareness is essential to creating an inclusive, affirming and engaging environment where academic advisors are understanding and appreciative of diverse social/cultural environments and differences within/amongst diverse people/groups/relationships. The aim of this stage is to address the need for multicultural awareness in academic counseling/advising systems, educate advisors to the multicultural ideology, and introduce The Multicultural Counseling Competencies (Arredondo, 1999; Arredondo et al., 1996; Sue, Arredondo, & McDavis, 1992) needed to execute a cross-cultural approach to advising/counseling college students.

The inclusion of multicultural perspectives in the professional counseling field came out of an increased need to address America's "multilingual, multiethnic, and multicultural" (Holcomb & Myers, 1999, p. 77) society and the growing need to develop a dynamic counselor/client relationship that guided more interpersonal counseling interactions with attention to culture, ethnicity, and race (Arredondo et al., 1996; Holcomb & Myers, 1999). According to Holcomb and Myers (1999), "counseling educators and professionals recognized the necessity of incorporating multicultural content and training in preparing what has come to be known as 'multicultural competent counselors'" (p. 77). Their need for adopting a multicultural perspective and folding it into the counseling practice was threefold:

1. Counseling professionals recognized that counseling as an interpersonal practice (between the counselor and client) provokes a range of dynamics (given the nation's sociopolitical reality) as individuals come together in an

institutional setting to address any number of life-impacting dilemmas or issues (Arredondo, 1999).

2. Counseling professionals recognized that individuals bring to counseling a worldview that is influenced by the “historical and current experiences of racism and oppression in the United States” (Sue et al., 1992, as cited in Arredondo, 1999, p. 103) and that consciously or unconsciously such interactions have come to affect our attitudes and beliefs about ourselves and others.
3. A new counseling paradigm was needed to replace the “individualistic, self-directed, and monoculture models” (Arredondo, 1999, p. 103) designed by White male social scientist, which created a deficiency framework for many cultural groups.

In essence, the counseling profession began to understand that counselors could not be true helpers without proficiency in counseling practices relevant to multiculturalism and diversity, nor could they be effective or ethical without multicultural competence (Arredondo & Lewis, 2001). Within this same regard, the model and model curriculum support this same notion, believing that academic advisors/counselors and academic systems have an ethical responsibility to ensure they have a specific awareness to the multicultural and diversity perspectives of our diverse student groups in order to educate/inform through a social, political, and cultural lens (Coll & Zalaquett, 2007; Constantine et al., 2007).

In addressing the need for multicultural awareness, the social justice development process supports the call for advisors to become knowledgeable of the theoretical and practical traditions of counseling, academic advising, and academic/student affairs to empower academic professionals to develop an appreciation and understanding to the dynamics of various cultures and the societal forces that impinge on our students' well-being and academic success (Priest & McPhee, 2000). The developmental process also supports infusing multicultural awareness into the work of academic advisors and academic systems to broaden our social, cultural, and political lens as a means to make meaning of cultural and worldview difference and approach our diverse students in more meaningful ways (Brown & Rivas, 1993; Coll & Zalaquett, 2007). Multicultural awareness presents the critically conscious advisor with a cultural/racial/ethnic awareness that serves as an enlightening educative tool to help him/her better understand/appreciate diverse social/cultural environments and difference within/amongst diverse people/groups/relationships. The "history, traditions, beliefs, resources, strengths, and issues of various cultural groups is a necessary prerequisite to understanding their concerns, meeting their needs, and forming effective relationships" (Pope et al., 2004, p. 87). For example, this becomes important in better understanding cultural group difference versus assuming universality within cultural groups to avoid advising under cultural deficient notions that target marginalized students as low achieving, making poor social/cultural adjustments to college, and having significant gaps in persistence and graduations. Instead, within a multicultural lens, advisors are able to service the needs of students as individuals not based on cultural group stereotypes or statistics.

Additionally, the model pushes for an education that advances a critical awareness to *cultural difference* which allows professionals to consider issues such as ethnic/cultural identity development, minority student achievement, and social cultural factors and its effects/impact on minority student participation and persistence. The major purpose of including cultural difference is to bring clarity to the concept of multiculturalism and its need in academic advising/systems. The work of Sue et al. (1998) provides the major characteristics of multiculturalism that support its practical application within the model curriculum. These characteristics provide the basis for our conversations/discussions on the necessity of multicultural awareness in academic systems and the call for cultural competent advisors. As Sue et al. (1998) note, before discussing the specifics of developing multicultural competence in academic advisors, establishing the meaning and usefulness of the multicultural paradigm is paramount in establishing the role, responsibilities and expectations of the culturally-responsive advisor. Table 2 is used to establish the multicultural paradigm that philosophically will ground the critical, transformative pedagogy and the lessons/activities for this stage. These characteristics lay the foundation for discussing the role of social justice agency in academic systems. The curriculum will use the characteristics as perspectives to generate discussions on the ingredients necessary to create an atmosphere for social change, equity and inclusion, as well as, invite the academic advisors to develop a sense of commitment to creating a community of acceptance and cultural democracy.

Table 2: Major Characteristics of Multiculturalism

1	Multiculturalism values cultural pluralism and acknowledges our nation as a cultural mosaic rather than a melting pot. It represents a major revolution that promises to overcome ethnocentric notions in our society. It teaches the valuing of diversity rather than negation or even “toleration.”
2	Multiculturalism is about social justice, cultural democracy, and equity. It is consistent with the democratic ideals of the Declaration of Independence, the U.S. Constitution, and the Bill of Rights.
3	Multiculturalism is about helping all of us to acquire the attitudes, knowledge, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with people from diverse backgrounds.
4	Multiculturalism is reflected in more than just race, class, gender and ethnicity. It also includes diversity in religion, national origin, sexual orientation, ability and disability, age, geographic origin, and so forth. All which contribute to our individual and collective diversity.
5	Multiculturalism is about celebrating the realistic contributions and achievements of our and other cultures. It also involves our willingness to explore both the positive and negative aspects of our group’s and other groups’ behavior over time. It appreciates the complexity of lived experience. It means becoming actively involved in seeking to understand the history, conditions, and social reality of the multiple groups in our society.
6	Multiculturalism is an essential component of analytical thinking. It is not about advocating an orthodoxy or dogma, but rather about challenging us to study multiple cultures, to develop multiple perspectives, and to teach our students how to integrate broad and conflicting bodies of information to arrive at sound judgments.
7	Multiculturalism respects and values other perspectives, but is not value neutral. It involves an activist orientation and a commitment to change social conditions that deny equal access and opportunities (social justice). It involves investigating differences in power, privilege, and the distribution of scarce resources as well as rights and responsibilities.
8	Multiculturalism means “change” at the individual, organizational, and societal levels. It encourages us to begin the process of developing new theories, practices, policies, and organizational structures that are more responsive to all groups.
9	Multiculturalism may mean owning up to painful realities about oneself, our group, and our society. It may involve tension, discomfort, and must include a willingness to honestly confront and work through potentially unpleasant conflicts.
10	Multiculturalism is about achieving positive individual, community, and societal outcomes because it values inclusion, cooperation, and movement toward mutually shared goals.

(Adapted from Sue et al., 1998)

Most importantly, the model and curriculum encourages advisors to develop a critically-conscious advising system that uses a multicultural lens to effectively educate students across cultural groups. The multicultural education/training discussions push advisors to rethink their personal/professional advising ideology and consider the implementation of a cross-cultural model that supports a more culturally-structured practice.

The modules invite advisors to envision a practice where advisors are: (a) knowledgeable about their advisees' racial and cultural backgrounds, (b) knowledgeable about the varied aspects of the presented advising concern, and (c) knowledgeable about the interaction between the two (Priest & McPhee, 2000). Advising within this multicultural perspective invites critical dialogue, thinking and reflection between the advisor/advisee, where culturally-sensitive student issues/concerns are able to be fully engaged through a more *culturally-focused commitment* that fulfills the holistic needs of advisees rather than “attempt to force them into an over-generalized advising program” (p. 112).

Finally, the curriculum introduces Multicultural Counseling Competencies (MCC) as standards of practice for advising systems and professional academic advisors/counselors. Developed in 1991 by the Association of Multicultural Counseling and Development (AMCD), MCC outlines the competencies, skills and standards that cross-cultural counseling professionals must exalt in order to “promote culturally effective relationships, particularly in interpersonal counseling” (Arrendondo et al., 1996, p. 9). Though designed for professional counselors, the competencies provide professional

academic advisors/counselors with the appropriate levels of self-awareness, knowledge and skills necessary in working with individuals from diverse cultural backgrounds (Constantine et al., 2007). The competencies clearly characterize the dispositions necessary for the culturally-responsive advising professional, presenting a professional who is able to “view each client as a unique individual while taking into consideration not only the client’s common experiences as a human being (i.e., the developmental challenges that face all people), but also the specific experiences that come from the client’s cultural background” (Lee, 1997, p. 7), and assuming this role/responsibility all “while constantly in touch with his or her own personal and cultural experiences as a unique human being who happens to be a helping professional” (p. 7).

Most notable to this social justice development project, is the role of MCC as a powerful tool to “address racism and other forms of interpersonal and institutional oppression in the counseling profession” (Arredondo, 1999, p. 102). The competencies articulate attitudinal and trait-based statements/characteristics that specifically support a counselor/advisor’s identity that has eradicated behaviors of injustice from their personal and interpersonal relationships. During the module activities, advisors are called upon to return to their examinations of self (during stage one), to re-explore their identity, using the competencies, to self-examine if they indeed embody the components of a culturally-competent professional.

Understanding that in the advisor/advisee relationship each individual may enter the dialogue/relationship within a varied range of social dynamics that often represents two very different sociocultural and sociopolitical realities, the model encourages

advisors to undergo constant re-assessments of self to identify any hidden discriminatory personal agendas. Like counseling, as an interpersonal practice, advising allows advisors to bring personal attitudes and belief systems into the advisor/advisee relationship that may be influenced by “individualistic, self-directed, and monocultural models” (Arredondo, 1999, p. 103) that stereotype and discriminate against students/clients belief systems and values. However, an education to the cultural competence components provides a set of standards or self-checkpoints advisors can use to judge their cross-cultural competence and tolerance for accepting difference to counteract any oppressive, stereotypical, and/or discriminatory attitudes and behaviors (Arredondo, 1999).

Several adaptations of the original AMCD Multicultural Counseling Competencies document have been reorganized to present various summarized matrixes, charts, and tables. The model and model curriculum uses the summarized variation by Sue (2001)—a three-domain model- as the framework to introduce and discuss the cultural competency components (see Table 3). In Sue’s (2001) summary, the competencies were divided into three categories:

(1) belief/attitude/awareness—an understanding of one’s own cultural conditioning that affects personal beliefs, values, and attitudes; (2) knowledge—understanding and knowledge of the worldviews of culturally different individuals and groups; and (3) skills—use of culturally appropriate intervention/communication skills. (p. 798)

The three categories represent a three-domain division resulting in 31 different competencies. The curriculum module will discuss each category separately to clearly understand the behaviors and collectively to extend the conversation to question how the

competencies may link to social justice modes of action for academic advisors and advising systems.

Table 3: *Cultural Competency Components for Academic Advisors*

Belief/Attitudes	Knowledge	Skill
<ol style="list-style-type: none"> 1. Aware and sensitive to own heritage and valuing/respecting differences. 2. Aware of own background/experiences and biases and how they influence psychological processes. 3. Recognizing limits of competencies and expertise. 4. Comfortable with differences that exist between themselves and others. 5. In touch with negative emotional reactions toward racial/ethnic groups and can be nonjudgmental. 6. Aware of stereotypes and preconceived notions. 7. Respects religious and/or spiritual beliefs of others. 8. Respects indigenous helping practices and community networks. 9. Values bilingualism. 	<ol style="list-style-type: none"> 1. Has knowledge of own racial/cultural heritage and how it affects perceptions. 2. Possesses knowledge about racial identity development. Able to acknowledge own racist attitudes, beliefs, and feelings. 3. Knowledgeable about own social impact and communication styles. 4. Knowledgeable about groups one works or interacts with. 5. Understands how race/ethnicity affects personality formation, vocational choices, psychological disorders, etc. 6. Knows about sociopolitical influences, immigration, poverty, powerlessness, etc. 7. Understands culture-bound and linguistic features of psychological help. 8. Knows the effects of institutional barriers. 9. Knows bias of assessment. 10. Knowledgeable about minority family structures, community, etc. 11. Knows how discriminatory practices operate at a community level. 	<ol style="list-style-type: none"> 1. Seeks out educational, consultative, and multicultural training experiences. 2. Seeks to understand self as racial/cultural being. 3. Familiarizes self with relevant research on racial/ethnic groups. 4. Involved with minority groups outside of work role: community events, celebrations, neighbors, etc. 5. Able to engage in a variety of verbal/nonverbal helping styles. 6. Can exercise institutional intervention skills on behalf of clients. 7. Can seek consultation with traditional healers. 8. Can take responsibility to provide linguistic competence for clients. 9. Has expertise in cultural aspects of assessment. 10. Works to eliminate bias, prejudice, and discrimination. 11. Educates clients in the nature of one's practice.

Sustained Involvement

The model recognizes that an immediate transition into critical consciousness may not occur quickly or finally for many participants (Landreman et al., 2007). Instead, the model supports a *conscious, sustained involvement* in environments, activities, and intergroup relationships, where participants' values, beliefs, and social locations are challenged and nurtured as one continues to develop and transition into critical consciousness (Landreman et al., 2007).

Phase 2: Transformation Phase

During the transformative phase of social justice development, the model supports the notion that critical consciousness or *conscientizacao* (Freire, 1992) is the next logical phase in the process toward a personal concern for social justice (Landreman et al., 2007). The model believes that academic advisors enter this phase after engaging in critical conscious development—where individuals have been engaged in a deep level of knowledge, understanding, and skills of self, oppressive systems, and multicultural awareness (which hopefully occurred during the critical awareness phase). More specifically, it is in this phase that academic professionals will hopefully begin to ‘wrestle with’ their deeper awareness of their social identity and personal concern for interrupting oppression, a deeper understanding of how oppressive systems marginalize others, and an understanding to the critical skills necessary for a culturally-competent professional. I believe that as individuals unearth negative dispositions and gain awareness or enrich an existing awareness toward a deeper level of sociocultural/political knowledge, understanding, and skills, overtime, one may begin to develop and embody a personal

concern for social justice leading to social action and change. The embodiment of a critical conscious is essential to the shaping of one's identity; how we interrupt our experiences within our community, society, and world; and provides the foundation for our "historical, ethical, social and political responsibility" (Freire, 1998).

Friere's (1970, 1973) theoretical framework for critical consciousness provides the basis for the framework of the transformation phase. His work centers the concept of critical consciousness within a "dual emphasis on psychological and sociological components" (Landreman et al., 2007, p. 277)—where an individual undergoes an examination of both self/identity and historical and sociocultural constructs (across global borders). According to Friere (1970), a critically conscious person must become aware of and responsible for understanding:

- (a) the historical, political, and social implications of a situation (i.e. the context);
- (b) his or her own social location in the context; (c) the intersectionality of his or her multiple identities (e.g., race, socioeconomic class, gender, sexual orientation); and (d) the inherent tensions that exist between a vision of social justice and the current societal conditions for all people. (as cited in Landreman et al., 2007, p. 276)

He believed that the possession of a critical consciousness is "a requirement of our human condition" (Freire, 1998, p. 55) and "one of the roads we have to follow if we are to deepen our awareness of our world, of facts, of events, and of the demands of human consciousness" (p. 55) to remove any and all oppressive obstacles. Seemingly, critical consciousness opens a new dominion of hope for dismantling inequity where one can escape a "naïve consciousness" (Landreman et al., 2007, p. 276), and engage in an awakening/a new experience that allows one to grow holistically, making great strides to

create positive social change. Landreman et al. (2007) note that Freire believed that if people were to become critical and increase their capacity to reject prescriptions of others, progress could be made toward dismantling systems of oppression. Again, it is through this process of a critical *personal and social assessment* that I hope academic advisors gain a deeper understanding and appreciation of self, others and difference.

The role of critical consciousness in student advising services is to educate/inform the academic community—namely, the students they serve—through a cultural, social and political lens. By educating/informing through a cultural, social and political lens, advising systems are positioned to analyze how the intersections of race, class, gender and sexuality intersect with our sociopolitical and sociocultural worlds to influence the complex lived experiences/history of students and their educational outlook/success. This understanding helps critically conscious advising systems utilize their keen sense of awareness (of the institutional and structural issues that create exclusion based on race, gender or physical ability) to proactively intercede to avoid inequitable educational practices. In turn, our students are provided an advising service/advisor that supports diversity and challenges the institution to provide culturally-relevant curriculums and campus services to all students.

Likewise, the role of critical consciousness has become imperative to students of color and first-generation students, particularly those attending predominately White institutions. For example, advisors guided under the notion of critical consciousness have a broader knowledge base in considering how sociocultural considerations, such as the link between college access and social/cultural status, influence college success and

achievement for marginalized student groups. These advisors have a stronger understanding to the institutional politics that privilege culturally and socially high-status students, positioning them as the dominant group for which campus-wide cultural and social norms/standards are influenced and patterned. They fully see and understand how this inequitable thought-process creates a campus environment that supports the richness of high-status cultural/social wealth and de-values the richness of minority students' lived experiences acquired from their cultural background/history. Instead, a critically-conscious advisor is more inclined to understand and support the "*community cultural wealth*" (Yosso, 2005) that minority students bring to campus and deny the traditional forms of cultural wealth that invite cultural exclusion or abandonment for minority students. Community culture wealth (aspirational, navigational, social, linguistic, familial, and resistant forms of capital) highlight the multiple strengths of underrepresented groups and acknowledges those strengths as powerful cultural assets/capital and educational wealth. Critically-conscious advisors welcome the community wealth that marginalized college students bring to campus and use their knowledge and skills from their cross-cultural awareness, bilingual communication skills, resilience, and lessons from kinships and unity (Yosso, 2005) to nurture and reinforce a culture of possibility and hope.

In essence, educating/informing through a sociocultural/political lens allows critically conscious advising systems to protect the academic and social needs of marginalized students that often go disregarded and ignored in higher education. These students battle the –isms played out in society, right within the walls of their college

campus. Because of our critically awareness to coded and blatant societal and institutional discriminatory practices, critically-conscious advisors are able to guide students through the sociopolitical barricades and teach them how to integrate, adapt and/or cope within an often inequitable institutional culture/environment. They possess a sense of leadership and enact the responsibility of a social, political and cultural agent who guides/educates students on how to negotiate and avoid the personal, societal, and institutional barriers that often impede their success. Their understanding of higher education's diversity issues, racial/cultural dynamics, and institutional discriminatory practices provides students with a more culturally/socially informed advising experience which educates them to our institutional culture of written and unwritten policies and procedures. This social, political and cultural lens provides students with a safety shield and net to protect them from seen and unforeseen discriminatory incidents that often go unrecognized by students- particularly for marginalized student groups.

The central aim of this module is to have academic advisors assess where they are on their personal journey toward critically conscious development and their personal concern for social justice agency. The existence of a critical consciousness has the capacity to manifest itself within one's personal, social, and cultural worlds due to a wide and varied range of factors, experiences, and events that have shaped or reshaped one's conscious thoughts and actions from an oppressive to a liberatory form of thinking and doing (Harro, 2000a; Landreman et al., 2007). The model supports Harro's (2000a) Cycle of Liberation (see Figure 3) which predicts that critical or liberatory consciousness

manifest itself through an individual's *intrapersonal, interpersonal and systematic* cycle of conscious development.

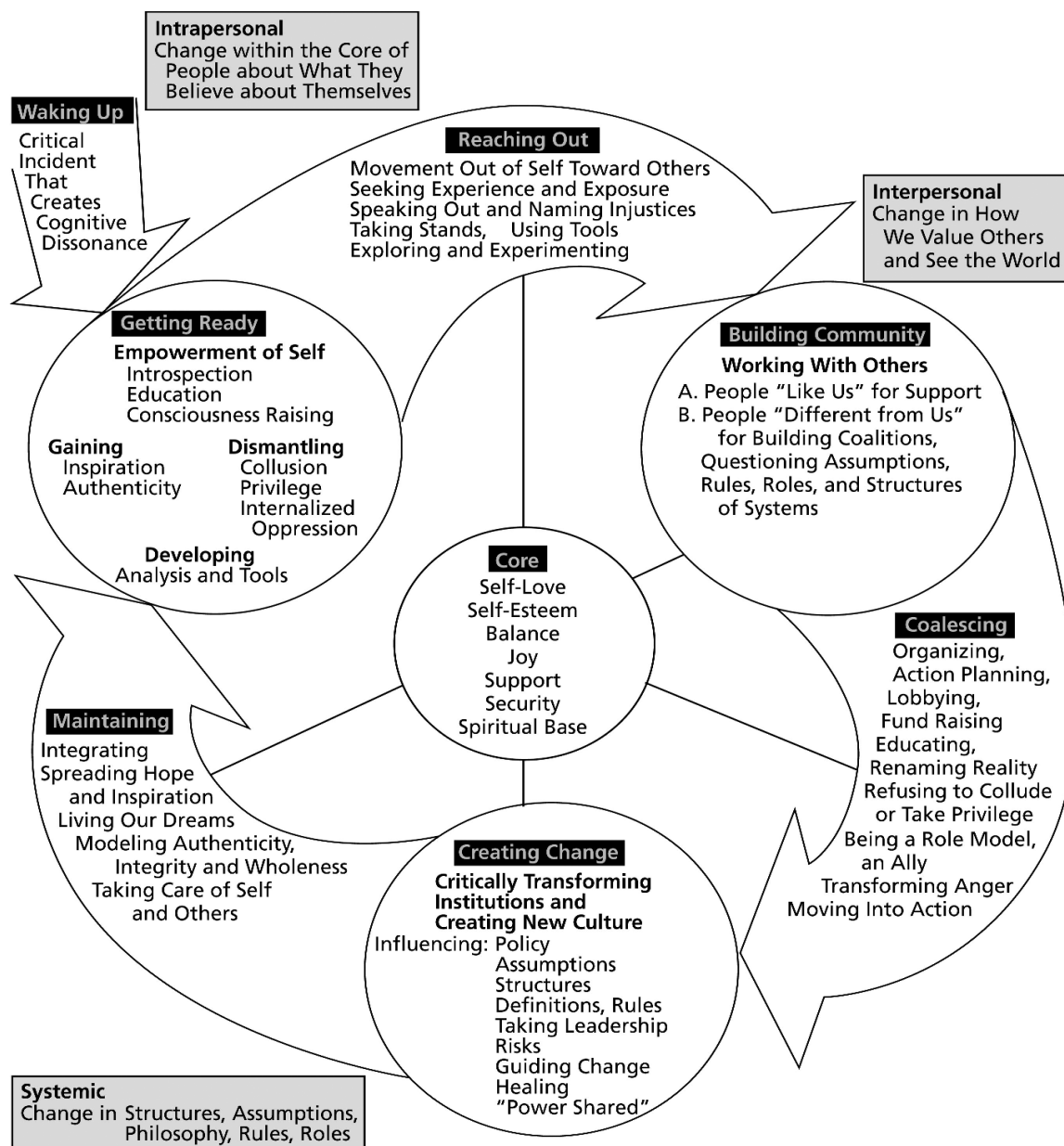


Figure 3. Cycle of Liberation (Harro, 2000a)

According to Harro (2000a), the *intrapersonal* level marks the beginning of critical consciousness and is evidenced when a “person begins to experience herself differently in the world than s/he has in the past” (p. 465). It is marked as a time of self-awareness, a new awakening or “the *waking up* phase” (p. 465) where old shifts in worldviews, belief systems and schools of thought are open to new dialogue, questions and understandings, thus changing the foundation of our thinking and the core of our being. Here, we see ourselves engaged in more *introspection*, *education* and *consciousness-raising* (Harro, 2000a). Introspectively, we begin to identify the aspects of our beliefs, attitudes, and behaviors that need to be challenged. Educationally, we begin to read more and engage in various discussions with others. Finally, we engage in consciousness-raising events/activities that allow us to “exercise our questioning and challenging skills to expand our consciousness understanding of the world” (p. 465).

Next, as an individual moves into the *interpersonal* level, the social, cultural and political barriers that have traditionally supported oppressive thoughts/actions are minimized and one will begin to reach out to others to build a community of support from individuals who are both *alike* and *different* from his/her social identity and understanding of oppression as a way to increase his/her knowledge and consciousness across lines of difference. Harro (2000a) notes that an important part of this step involves dialoguing about how we see the “other” (regardless of one’s position of power and privilege), to begin to identify commonalities in our social, cultural and political worlds. This will help us in understanding that we are often pushed into our roles of oppression and many of us are simply victims of a much larger system of oppression. At this stage,

an individual's growth in his/her conscious development may manifest through a desire to challenge traditional assumptions, stereotypes and institutional structures and respond to overt oppression (through action) by joining allies, lobbyist groups, and planning for meaningful ways to interrupt oppression (Harro, 2000a).

Lastly, at the *systemic* level, one's critical transformation may spur a deeper, more critical analysis of the oppressive assumptions, structures, rules and roles within our various existing systems to begin eradicating oppression (Harro, 2000a). As Harro (2000a) explains, this means one would have a new found willingness to "create anew a culture that reflects a collective identity: new assumptions, new structures, new roles, and new rules consistent with a more socially just and equitable philosophy . . . where the values of a diverse and united community shape the system" (pp. 467-468). One's critical conscious development would manifest in forming partnerships across lines of difference to redefine power as collective power, and taking positions of leadership to influence organizational, structural, and policy change.

During the module(s) for this phase, participants will examine Harro's (2000) Cycle of Liberation to 'gauge' their positionality within their critical transformative development to help determine their personal, sociocultural and sociopolitical growth as critically-conscious individuals. The Cycle of Liberation (Harro, 2000a) does not define a specific sequence of events, but predicts that individuals will engage in all three levels (intrapersonal, interpersonal, and systemic) at some point as they decide to enact social change (Harro, 2000a). We will more closely define each level to discuss how critical consciousness may manifest itself at/within/between each level to determine where/how

participants situate themselves within the process of critical transformation. Additionally, we will discuss the *core* of Harro's (2000a) Cycle of Liberation—identified as “a set of qualities or states of being that hold the concept of liberation together” (p. 467)—to examine how elements such as self-love, self-esteem, balance, joy, support, security, and spirituality are nurtured and matured throughout critical conscious development.

Phase 3: Action Phase

In the action phase, an emerging commitment to social justice is anticipated—believing that each individual has been provided the knowledge, understanding and skills needed to interrupt oppressive behaviors/cycles personally, professionally, and socially in order to foster a personal commitment for social justice work. In this final phase, the model rest on the notion that advisors have engaged in a critical educational process that has allowed them to (a) develop more complex ways of thinking and behaving (as it relates to analyzing the complexities of identity, race, and intergroup relations); (b) challenge misconceptions, biases, and stereotypes of themselves and others; and (c) develop an awareness of the origins of oppression and privilege within the context of race, gender, and class. Therefore, the aim of this phase is to challenge advisors to support and promote social justice work through two modes of social action (advocacy and empowerment) to activate a commitment to social justice that inspires them to advocate for an equitable educational experience that is healthy and rewarding, and supports the educative needs of all students—regardless of a student's sociocultural/political condition (women, Black males, students of color, socioeconomic class, sexual orientation, religion, physical ability or ability level).

The theoretical framework for the concept of social justice draws from the work of Bluestein, Elman, and Gerstein (2006). They define social justice as:

A concept that advocates engaging individuals as coparticipants in decisions which directly affect their lives; it involves taking some action, and educating individuals in order to open possibilities, and to act with value and respect for individuals and their group identities, considering power differentials in all areas of counseling practice and research. (as cited in Topoek, Gerstein, Fouad, Roysirear, and Israel et al., 2006, p. 18)

This definition supports the model's modes of social action—advocacy and empowerment—as fundamental components in supporting and promoting social action as academic advisors and within advising systems. In general, these modes of action serve as conduits to dismantling the cycle of oppression by pushing advisors to be active participants in liberating institutions/academic systems/society from notions of oppression, domination and subordination and transforming them into equitable/just communities. Academic advisors who accept this personal commitment to justice and equity are able to create opportunities for students to reach their full potential within a mutually responsible, interdependent environment where unjust institutional structures and dominant ideologies are addressed and challenged.

With the knowledge, understanding and skills developed throughout the model, overall, advisors are better equipped to deconstruct societal myths and stereotypes about the academic potential of students of color and bring awareness to the gapping divisions amongst student groups. For academic advisors who accept the challenge to support/promote social justice, I believe they arise motivated to act/speak-out against institutional and political structures that perpetuate educational inequity and instead

advocate for equal access and equal opportunity, improved participation/graduation rates for marginalized students, and programs to assist academically struggling students. Ideally, the development phases/stages position academic advisors as social change agents whom are better suited to work at the organizational level to address, change and eliminate higher educational policies that discriminate and create barriers by getting on the front lines and acting as social action role models for more equitably-sound programs and policies (Arredondo & Perez, 2003).

Academic advisors enacting equity through advocacy and empowerment are uniquely positioned to become power players in the institutional political system and in the lives of the clients they serve. Through social justice development, they now encompass a multidimensional role—an advisor, facilitator, advocate, change agent, consultant and counselor who can “increase a client’s sense of personal power and foster sociopolitical changes that reflect greater responsiveness to the client’s personal needs” (Kiselica & Robinson, 2001, p. 387). In these roles of strength and power, they are individuals who seek to transform the world, not just understand the world; have developed a commitment to justice and equity; engage in acts of justice personally and professionally; and promote liberty and freedom of choice (Vera & Speight, 2003). Collectively, these multidimensional roles offer multiple perspectives to the role/responsibilities of academic advisors—allowing us to provide a repertory of services and perspectives to the campus community. Hence, we are better-equipped to enact a role of social advocacy for an equitably-run institution to bring a voice of equality and change to the decision-making table through the voice of an educator who clearly understands

the intersection of student development theory, identity theory, decision-making theory and career development theory (Gordan, 2002), and understands how they relate to, interact with, and influence more positive student outcomes.

Similarly, a commitment to social justice has tremendous promise in advancing the traditional role of advising systems by improving the overall educative experiences for students and by working more collaboratively with the institution at-large to create an institutional climate of equality. First and foremost, advising systems that support/promote equity have a greater responsibility of creating a culturally-responsive environment, with multiculturally-competent staff, who support and advocate for the success and achievement of underrepresented students. These students often occupy the lowest rungs of college participation, persistence, and graduation rates, with many falling through the cracks within their freshman year. Advising systems have the opportunity to empower underrepresented students to persevere through inequitable sociopolitical institutional barriers that challenge their matriculation rate and stand supportive in assisting them through their educational journey, progress, and growth. They offer a college experience that promotes fair and equitable services through an assurance that all institutional advising resources will be equally accessible, fairly distributed and guided under a diversity and multicultural awareness/lens—a lens that invites equality into the advising profession. This style of advising promotes a commitment that looks beyond the traditional narrow focus of advising to address societal concerns such as discrimination and oppression, privilege and power, and liberty and equality.

Additionally, for student advising services reoriented as units of activism and equity work, their mission/vision serves as role models in furthering a critical consciousness and awareness to institutional discrimination, racial injustices against minority students, hidden political agendas, and exclusionary practices that hinder college access and success. Our social justice work must model equity to students and faculty/staff, and inspire/empower other academic advisors to engage in social justice education. As Goodman (2001) explains, if we talk about valuing individuals and cultural differences and we present ourselves as credible and congruent, then our actions must match our words and reflect in our practice. Our critical awareness to educational/social inequities must promote a sense of social action to influence others to engage/participate in transforming social and institutional change through activism to further our self-awareness/consciousness and lead non-social educators and students toward an awareness-raising. In essence, the activism and equity work of advising systems provides the interrelation of empowerment, social action and advocacy - serving a major goal in increasing students personal power and fostering sociopolitical changes that positively influence student need (Kiselica & Robinson, 2001; Lee & Waltz, 1998).

Finally, in the module for this phase, academic advisors will focus specifically on integrating the modes of social action (advocacy and empowerment) into their personal lives and professional lives. Advisors will be asked to examine how their social justice action will penetrate any inequalities that exist at their institution. They will be asked to consider where their socially-conscious work will lead them in eradicating oppression. For example, socially-conscious academic advisors may uncover a newfound

responsibility of advocating for policy changes necessary to improve the academic experiences of underrepresented student groups. Whether directly or indirectly, they should become actively involved in the strategic directions of the university, advocating for stronger support networks (both academic and social) that bring structure and balance to the college experience of underrepresented students. They should act in roles of leadership to implement academic-based learning programs/services to assist underrepresented students in developing and maintaining stronger academic skills and create or advocate for culturally-centered support networks to assist students in building strong “cultural connections” (Guiffrida, 2003, p. 304) to bridge the cultural experiences of students and faculty/staff. Their work should also lead them to routinely examine their institutions’ course offerings to ensure that worldview/diverse topics/courses/subjects are integrated into general education, elective and major courses and offered at varying days/times/semesters so that *all* students—especially non-traditional students - have equal access to a global curriculum. If this is not occurring, they should be propelled to speak out, lobby, and advocate for a curriculum that represents an inclusive, affirming and engaging environment for underrepresented students. Their call to action should also inspire them to be more cognizant of/to the specific cultural characteristics of the students they serve to create and embody an atmosphere of acceptance. They should make a concerted effort to develop a clear understanding of each student’s cultural-world (i.e. one’s cultural capital, cultural beliefs/behaviors, and cultural stereotypes) to uncover the cultural attributes and heritage that students bring to campus so that they are more understanding of/to cultural difference and are better equip in handling culturally-

sensitive situations/issues that impact academic and social integration, and psychosocial growth and development. Essentially, through various modes of social action socially-conscious academic advisors should be active in holistically *learning* the multiple dimensions of their students, their institution and their community to ensure that a culture of tolerance, acceptance, and diversity is being lived daily.

During this module, Harro's (2000a) Cycle of Liberation will be re-examined—looking specifically at the interpersonal and systemic phases—to create a personal and professional mission statement for how participants plan to support/promote social justice using social action. They will also create an action-plan with specific actions/tasks for how to carry out their mission/vision. This module serves as a culminating activity for the workshop, where participants will be encouraged to use critical self-reflection to think about how their journey toward critical consciousness and social action has inspired their decision to become social change agents in the workplace and in their personal lives.

Post-Workshop Support

Within the realm of my personal and professional social responsibility and through this dissertation project, I recognize that social justice development can be a life-long, on-going, learning process for many individuals. It requires a commitment to constant awareness-raising, continuous intergroup relationship-building and sustained involvement through various modes of social action (Landreman et al., 2007). Participating in the workshop provides academic advisors with various skills and tools to open the lines of communication to engage in critical discussions; however, as individuals begin to process and operationalize new knowledge, understandings and

skills, renewed dialogue becomes imperative to their continued growth and development. To offer additional support, an online post-workshop website (<http://socialjusticeeducation.wordpress.com>) will be established to offer continued discussion blogs, resources, and activities to assist participants in maintaining, strengthening, and/or further advancing critical transformation. Academic advisors will be able to utilize the website as an extension of the workshop to ask those lingering questions that undoubtedly will arise as they process and question new knowledge gained, question how to enact social action personally and professionally, reflect/voice on/about the workshop experience, etc. Most importantly, the website will become another important tool used to empower participants to become change agents both personally and professionally.

Conclusion

This chapter defines the integral components necessary in assisting academic advisors in developing the habits of mind to fully-support, commit to and enact social justice leadership. The model's phases and stages represent a reflective process that practitioners from a multitude of professions can partake in to critically examine how various social, political, and cultural nuances influence our decision to commit to social change. The model serves as an educative method for academic advisors to engage in a practical experience to develop the knowledge, skills, and understanding to become culturally-competent professionals. Its philosophical and theoretical framework is designed using critical theory to advance critical perspectives within academic systems and facilitated using critical pedagogy to advance a critical process to knowledge

acquisition and learning. The development of the model accomplishes a central mission in my research—to theoretically reorient academic advisors and advising systems for activism and equity work and to bring a strong commitment of social responsibility, social action, and social change into higher education at-large, but more specifically for academic affairs and student affairs. Additionally, it accomplishes both a personal and professional mission in educating others of how to: (a) engage in and live with awareness—prompting one to be more critically aware of one’s language, behaviors, thoughts and actions; (b) critically analyze the awareness’ of the institution at-large by asking what is happening?, why is it happening? and what needs to be done about it?; (c) take initiative to push thinking into concrete actions; and (d) be accountable for our role in promoting/supporting social justice (Love, 2000). By developing the habits of mind for social justice work, we are able to commit to the modes of action that propel us to respond to the institutions, systems, individuals and/or groups that perpetuate systems of oppression.

CHAPTER VI

SOCIAL JUSTICE DEVELOPMENT MODEL CURRICULA

Introduction

Chapter V captures the essence of the dissertation, culminating my mission to theoretically reorient academic systems for social justice work into a developmental model and curricula that uses critical theory and critical pedagogy to educate advising professionals to the habits of mind important in supporting and promoting social justice. Within a developmental context, I designed the model and curricula to represent the ongoing, continuous process of human development, growth, and learning that accompanies most educational learning/training programs. Together, the model and curricula introduces participants to a conscious-raising process, specifically designed to engage learners in an interactive, critical dialogic, self-reflecting and self-actualizing learning process.

Context

Our campuses are filled with students who come from every corner of the world, representing a vast array of sociocultural, sociopolitical and economic backgrounds, experiences and histories. When they come through the doors of our collegial world, their *human differences* come too. Their multi-varied, multi-dimensional selves enter our campuses and academic centers in desperate need of academic professionals who are knowledgeable and understanding of how the impact of an individual's human

differences and experiences have on his/her college academic/social success and achievement.

In my years of professional experience in academic systems, I have witnessed and assisted students who cry out for help, but not just help with finding seats in classes—but a cry for professional understanding and respect, support, empowerment, and advocacy. Within the last five years, an increasing number of students, particularly racial minority and other underrepresented groups, have sought my advice for situations and dilemmas that supersede a prescriptive or developmental style of advising. For example, they ask for advice/assistance on how to feel accepted/valued on campus, how to circumvent barriers in their academic unit or other student services divisions, and how to deal with blatant racism, classism, and sexism or challenge such intolerances within campus entities. These experiences are real for our students and require socially and ethically-responsible professionals who can respond to students' various sociocultural/political situations/dilemmas. As a social justice agent, I am confidently able to respond to these unique sociocultural/political challenges, dilemmas, and situations, but know that many academic advisors do not have the understanding, knowledge and skills to adequately assist our diverse students with such diverse needs. For me, the understanding, skills and knowledge systems of critical constructs, multicultural awareness, and intercultural skills come innately due to my lived experiences as an African American woman who grew up experiencing racial/gender divides; cultural/ethnic group exclusions; identity crisis; and other ugly faces of oppression, privilege and power. Similarly, other cultural/social understandings, knowledge, and skills of our oppressive society and institutions come

from my cognitive and experiential educational training, programs, workshops, etc. that have advanced my critical theoretical, philosophical, and ethical perspectives, as well as, my critical habits of mind, competences, and awareness's for social justice work. Collectively, these powerful educational endeavors have created an ethically grounded, culturally-effective, critically-conscious professional/practitioner who supports and promotes social justice, social action, and social change on behalf of *all* students.

With this work, my goal is to impart a similar system of knowledge to other academic professionals in hopes that we can begin to establish a coalition of social change agents/professionals who are equally passionate about promoting social justice ideologies and supporting students holistically. Thus, I present this developmental model and curriculum at a time in academic advising history when our practice must shift toward a new direction that emphasizes the significant social, cultural, and political needs of college students. This new direction must include a call for social justice agency/action where factors/characteristics such as advocator, social responsibility, cultural awareness/appreciation and psychosocial growth/development should be instituted into our philosophy, ethical standards and mission/vision to better prepare academic systems and professional academic advisors and to provide critical knowledge and skills necessary to advance our daily practice. It is from my experience as a professional academic advisor, serving a *new* mission in academic systems, that I introduce this educational training program specifically designed to initiate an ongoing, life-long learning process toward critical consciousness and social justice agency.

Overview of the Social Justice Development Model and Curricula

Again, the educational training/learning program is developed from my social justice development model (see Appendix A)—a developmental process designed to guide academic advisors through a series of phases/stages to develop cultural, social, political competencies and skills. The model is divided into three developmental phases: *critical awareness, transformation, and action*, with the critical awareness phase subdivided into three developmental stages—self-awareness, understanding of critical constructs and multicultural awareness—to represent the broad knowledge, skills, and awareness systems academic advisors should be guided through.

Similarly, the curriculum design is also divided into the three developmental phases/stages and is accompanied by a series of theoretically-based learning principles, competencies/skills, case studies, and activities/experiences to guide the learning process. The curriculum presents critical theoretical frameworks from discourses such as critical race theory and critical feminism to help advisors navigate and critically analyze the multiple complexities of oppression, and examine their direct influence/impact on personal, cultural, and institutionalized systems. The critical frameworks bring awareness to the basic dynamics of educational oppression and its impact on student success and achievement, and provide meaningful approaches to help advisors understand the interactions and parallels among the different forms of oppression. The overall mission of the professional development training is to guide/educate advisors through a self-developmental, democratic, participatory educational process that focuses on three main goals: developing conscious-raising awareness, expanding social knowledge, and

encouraging action plans (Bell & Griffin, 1997) to help advisors more effectively remove educational inequity and promote social justice within higher education.

Target Audience

This professional development program is intended for entry level professional academic advisors with 0-3 years of advising experience, to be offered/presented at varied time lengths of employment within the three years, depending upon the mission/vision of the institution, academic affairs and/or departmental academic systems. I believe the training would be most effective within the first or second year of employment, in that way, academic advisors would have some professional experience to contextualize the purpose/goals of the workshop and bring their experience into the interactive discussions/activities. Additionally, early career social justice education/training offers academic advisors an opportunity to establish a social justice work ethic/practice early in their professional career. The workshop is designed to be facilitated within a week-long, all-day workshop format, but could also be easily divided into mini-workshop seminars/presentations and offered over an extended period of time (semester, full year, summer). Institutions may also assign continuing education units (CEU's) as deemed appropriate.

Overview of the Workshop Format

The workshop/curriculum design and training format is grounded in three critical methodological and theoretical teaching/learning models: *transformative curriculum leadership* Henderson and Hawthorne's (2000), *constructivism* (Fosnot, 2005) and *critical pedagogy* (Freire, 1992). Collectively, they offer the learning process and

participants an opportunity to examine constructs of self, social learning and social constructs, the production of knowledge and truth, and relationships of power. Uniquely transformative in nature, they provide the curriculum design process with learning modes of democracy, emancipation and empowerment where “equity, multiplicity of views and open-mindedness” (Henderson & Hawthorne, 2000, p. 88) can flourish.

Specifically, I use transformative curriculum leadership to design a training format that engages learners in a continuous process of self and social examination. Its philosophy of transformative engagement in transformative subject learning, self learning, and social learning are key factors in guiding this learning process to “higher levels of judgment and self-governance” (Henderson & Hawthorne, 2000, p. 15) where advisors are challenged to “engage in a life of continuous growth” (p. 15). Similarly, I use constructivism—a theory of knowledge and truth—in the curriculum and instructional design process to also push advisors to engage in notions of self, using critical self-questioning and self-learning techniques, to uncover the social and personal bias, ‘truths,’ and multiple realities that influence our tolerance and acceptance of difference. Instituting tenets of constructivism forces participants to extend their thinking/knowledge production beyond traditional approaches to understand new perspectives and ways of knowing and thinking. Finally, critical pedagogy informs the instructional and learning format, utilizing Freire’s (1992) problem-posing education (critical dialogue, questioning and generative themes) to structure an inquiry process that deepens knowledge, creates a democratic process of questioning, and advances critical dialogue. These critical methodological models are used interchangeably within and

throughout the entire workshop learning/training modules to guide advisors through the developmental stages/phases important in developing critical consciousness and enacting social justice action.

The training format, as represented in Table 4, consists of a five day professional development workshop. The workshop modules are specifically designed to be facilitated in the specific format below to parallel the development stages/phases of the social justice developmental model. For each stage/phase, I present a module(s) and accompanying activities to facilitate the module goals and critical questions. The modules are interactive for both participants and facilitator, with the facilitator directing participants through each activity/module. The participants are expected to engage in a high level of active participation, critical thinking, reflection, and dialogue. The modules use a theory to practice approach, presenting broad social, cultural, political, economic generative themes/discussions that interrelate race, class, and gender foundational concepts, then applying/connecting the theories/themes to practical, day-to-day issues/challenges/concerns in higher education, particularly within academic systems, advisors, advising, academic affairs, and student affairs.

Table 4. *Social Justice Development Model Curricula Workshop Summary*

DAY 1	<p><i>Model Phase/Stage: Introduction</i></p> <p>Module 1: Building Community</p> <ul style="list-style-type: none"> ➤ Activity #1: Establishing Rules of Order ➤ Activity #2: I Am...
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	<p><i>Model Phase/Stage: Critical Awareness Phase – Exploring Self</i></p> <p>Module 2: Who are we Really?</p> <ul style="list-style-type: none"> ➤ Activity #3: Social Group Membership Profile ➤ Activity #4: Socialization: A Systematic Training on “How to Be” You <p>Module 3: Exploring Identity Development in the Students we Serve</p> <ul style="list-style-type: none"> ➤ Activity #5: Identity Development: Traditional, Race/Class/Gender and Multidimensional ➤ Activity #6: The Convergence of Multiple Identities on Campus
DAY 2	<p><i>Model Phase/Stage: Critical Awareness Phase - Understanding Critical Constructs</i></p> <p>Module 4: Oppression 101</p> <ul style="list-style-type: none"> ➤ Activity #7: Introduction: Faces of Oppression ➤ Activity #8: A Conceptual Model of Oppression ➤ Activity #9: The Multidimensionality of Social –isms ➤ Activity #10: Conclusion: A Contemporary Look at Oppression <p>Module 5: Examining Social –ism within Various Dimensions</p> <ul style="list-style-type: none"> ➤ Activity #11: Reality Check I: Where Do You Stand? ➤ Activity #12: Racism: America’s Foundation in Higher Education ➤ Activity #13: Disadvantaged by Race, Class and Gender ➤ Activity #14: Reality Check II: Where Do You Stand? <p>Module 6: The Intersections of Oppression in Higher Education</p> <ul style="list-style-type: none"> ➤ Activity #15: Students Perceptions on Race and other forms of Oppression ➤ Activity #16: Race, Class, Gender Inequity on College Campuses
DAY 3	<p><i>Model Phase/Stage: Critical Awareness Phase – Multicultural Awareness</i></p> <p>Module 7: Multicultural Advising</p> <ul style="list-style-type: none"> ➤ Activity #17: Understanding Multicultural Counseling and Cultural Competency ➤ Activity #18: Developing a Culturally-Relevant Advising Practice

	Module 8: The Culturally-Competent, Culturally-Responsive and Ethical Advising Professional <ul style="list-style-type: none"> ➤ Activity #19: Assessing Your Multicultural Skills ➤ Activity #20: Advancing Cultural Competence
DAY 4	<i>Model Phase/Stage: Transformation Phase: Critical Conscious</i> Module 9: The Journey toward Critical Consciousness <ul style="list-style-type: none"> ➤ Activity #21: Harro's (2000) Cycle of Liberation ➤ Activity #22: Extending Your Self-Development Plan
DAY 5	<i>Model Phase/Stage: Action Phase – Supporting and Promoting Social Justice</i> Module 10: Creating Social Change through Action <ul style="list-style-type: none"> ➤ Activity #23: Becoming Social Justice Agents in Academic Systems ➤ Activity #24: Extending Your Self-Development Plan ➤ Workshop Wrap-Up and Conclusion ➤ Extension: Post-Workshop Support

Workshop Curricula

MODEL PHASE/STAGE: CRITICAL AWARENESS—Introduction

Module 1: Building Community

The social justice education workshop accompanies the Social Justice Developmental Model, providing a series of modules to connect the critical themes and objectives for each phase/stage of the model. The overall objective of the model and workshop curriculum is to offer a practical approach to theoretically reorient advising systems toward a *modern* practice of advising that represents a collective voice of culturally-competent professionals who support and promote social justice ideology. The theoretical research underpinnings that support the model development and curriculum implementation/facilitation are guided under critical theory (critical feminist theory and critical race theory) and constructivism and critical pedagogy, respectively. The

workshop curriculum provides participants with the knowledge, understanding and skills important in critically analyzing the social, cultural and political dynamics/dimensions that impact academic advisors, academic systems, and the college students we serve.

Objective:

- Establish a sense of community by developing a common set of guidelines for participating in a safe, open learning environment.
- Engage participants in an active introspective process to self-reflect and make connections with each other.
- To self-reflect *broadly* on your identity.

Critical Questions:

- Who are you?
- What's salient to your identity?

Activity #1: Establishing Rules of Order

Instructions:

1. On an index card, list/explain 3-5 things you hope to gain/learn from attending the workshop. Share your workshop expectations with the group.
2. Picture a safe, open learning environment where you, as an individual, would feel safe and comfortable discussing difficult and controversial issues. On the back of the index card, using the following broad themes, describe the behavior expectations of yourself and the group: climate, facilitator/participant role, establish ground rules for communication/information sharing.
3. Discuss environment/behavior expectations for each theme and develop a common set of workshop rules that the group agrees to support and encourage.

Facilitator Notes:

Posts ground rules somewhere in the room during the entire workshop and refer to as needed to maintain a structured, safe learning environment. Be sure to *model* expected behavior at all times.

An example of ground rules that can be used as a starting point:

1. Listen actively—respect others when they are talking.
2. Respect confidentiality.
3. Speak from your own experience instead of generalizing about groups of people (“I” instead of “they,” “we,” and “you”).

4. Do not be afraid to respectfully challenge one another by asking questions, but refrain from personal attacks—focus on ideas.
 5. Participate to the fullest of your ability—community growth depends on the inclusion of every individual voice.
 6. Instead of invalidating somebody else’s story with your own spin on her or his experience, share your own story and experience.
 7. No blaming or scapegoating.
 8. The goal is not to agree—it is to gain a deeper understanding.
 9. Be conscious of body language and nonverbal responses—they can be as disrespectful as words.
 10. Allow ample time for everyone to generate thought, process and speak.
 11. Raise your hand to participate in discussion or interject your response when someone has completed their thought/discussion. Facilitator will manage participation.
 12. Live by the Golden Rule: Treat others like you want to be treated.
- (Ground Rules adapted from Multicultural Pavilion at www.edchange.org)
-

Activity #2: I Am.....

Instructions:

1. Take 10-15 minutes to compose a poem entitled “I am.” The poem allows you to share a series of statements that define *you* within a multitude of dimensions. The poem is open- ended, but each line of the poem must begin with the words, “I am.” In writing your poem, you may consider sharing the following information:
 - (1) where you are from regionally, ethnically, religiously
 - (2) family traditions and customs
 - (3) mottos, creeds, favorite phrase(s)
 - (4) hopes and dreams
 - (5) important events in your life
 - (6) interest and hobbies
 - (7) whatever defines you
2. Everyone will share your poem or parts of your poem with the group. As you listen to each other, listen for commonalities in your personal histories, life experiences, etc. that you share with others.

Facilitator Notes:

Participate in the activity and share your poem first.

Example:

I am from the capital of North Carolina
 I am fried chicken and chocolate cake on Sunday
 I am a mother, daughter, sister, aunt, caregiver, friend and student
 I am courageous, peaceful,
 I am ethical

(Who I Am... activity adapted from Critical Multicultural Pavilion at
www.edchange.org)

MODEL PHASE/STAGE: CRITICAL AWARENESS—Exploring Self

MODULE 2: Who are we *Really*?

Our identity integrates our past, present, and future into a unified sense of self (Tatum, 2000) that creates a multiplicity of visible and invisible, conscious and unconscious social identities. Our social identities—as gendered, racial, culture, sexual beings – converge simultaneously and evolve constantly to create our individuality and social identity. To maintain a positive sense of self, our complex identities must be explored and evaluated routinely to keep our morals, values and belief systems balanced and in-check.

Objective:

- Have participants identify and characterize his/her social categories and social group membership.
- Use Harro's (2000) Cycle of Socialization to broadly examine the social construction of identity in the United States to explore how we arrive at our social/statused identities.
- Participants will examine the history of his/her multidimensional, complex identity to better understand the socialization factors that govern who they are as defined by society.

Critical Questions:

- What are the multiple identifies that identify you? What influences those identities? What makes identity complex?
- Has your social identity afforded you privilege or social oppression? How? Why?
- How does your identity shape your relationship with others (based on your social identity/group membership - in terms of respect of difference, power/privilege, dominate versus subordinate group membership)?
- How do social identities/group memberships influence stereotypes and prejudices about members of social groups?
- Do our complex, multiple identities complicate/change or social status?
- Are any aspects of the socialization process oppressive?

Activity #3: Social Group Membership Profile

Instructions:

1. Have participant's refer to his/her 'I AM' poem to create a personal inventory of his/her multiple identities. As a group, define the term identity. What is our social identity? What are social groups?
2. Complete the Social Group Membership Profile indicating your social group membership for each social identity (only first column). You only have to complete those categories applicable to you. You may also add additional identities of self-definition.
3. Consider how our social identities intersect daily with each other. Complete the 'Intersections' column indicating the complex intersections of your social identity.
4. Reflect on your social status in relation to your social group identity. Does your social status reside within the dominant/agent group or subordinate/target group? Share profiles with group. Discuss intergroup commonalities/differences in group membership.

List of social group identities	My social identities	Intersections	Social status for this identity
Race			
Class			
Gender			
Ethnicity			
Sexual Orientation			
Religion			
Age			
Language			
Professional			

(Activity adapted from Griffin, 2000)

Facilitator Notes:

Guide the conversation as we move from defining identity to defining/establishing the meaning of *social identity*, *social groups*, and *social group membership*. Remind group that many of these identities are tied back to the social construction of race in the United States. Facilitate group through establishing a common understanding of the terms and stress that the definitions and examples do not represent an exclusive list of identities/memberships. Have group complete one section at a time, then discuss. Lead discussion into the ways in which our multiple identities

intersect with our everyday life (race/class, sex/gender age/ability), then ask group to complete that column. Finally, transition them into completing final column, where they identify their social status. Once activity is complete, guide participants through the critical questions (only the ones that apply to this activity) and have them consider what questions/challenges/concerns arose as they completed their profile. Generate other questions/discussions from their comments.

Common Vocabulary:

1. Identity: A distinguishing characteristic or personality of an individual. (Merriam-Webster, 2010, <http://www.merriam-webster.com/dictionary/identity>)
2. Social identity: An identity that guides social interaction. (Garza and Herringer, 1987, p. 299).
3. Social group: A group of people who share a range of physical, cultural, or social characteristics within one of the categories of social identity (Griffin, 2000, p. 70).
4. Social group category/membership: an important source of “social self-identity” that is used to identify groups of people (Garza and Herringer, 1987).
5. Dominate or agent group: Considered the “norm” around which assumptions are built, and these groups receive attention and recognition (Griffin, 2000, p. 17).
6. Subordinate or target group: Often considered invisible and defined by misinformation or very limited information. They are disenfranchised, exploited and victimized by prejudice, discrimination and other structural obstacles (Griffin, 2000, p. 17).

Activity #4: Socialization: A Systematic Training on “How to Be” You

Instructions:

1. Before the activity, read the article *Cycle of Socialization* (Bobbie Harro, 2000) and review the model to examine how we as a society are instigators, contributors, and supports of socialized oppression.
2. Examine how socialization becomes an early ‘training ground’ for establishing both in-group and out-of-group disparaging beliefs about a target group. Review the following video clips:
 - ‘I’m upset of how my child views race.’ (CNN News, 2010)

<http://www.cnn.com/video/#/video/bestoftv/2010/05/19/ac.360.panel.cnn?iref=videosearch>

➤ *A Girl Like Me*. (Davis, K. Director, 2007, Mediathatmatters).
<http://www.youtube.com/watch?v=YWyI77Yh1Gg>

3. Think, Pair, Share: Take a few moments to reflect on the videos. Share your reactions with a partner or work in small groups to critically reflect and discuss the following questions: How does socialization generate social stereotypes, prejudices against a group and within groups? How have social institutions such as schools, the media and the social agencies created and maintained inequalities? What identity complexities were evidenced in the video?
4. Think, Pair, Share: Take a few moments to self-reflect on your socialized experiences and their influence on developing your preconceived notions of others. Be prepared to share your commentary with the large group. Recall the following experiences:
 - (1) your earliest memory of socialization where you were seen as or began to see others as a race, gendered, classed individual
 - (2) how has your socialization process influenced your identity, social class status, group membership
 - (3) do you currently maintain some of the ideals/belief systems you were socialized into from childhood?
5. Let's examine how the ill-effects of socialization can establish deeply-rooted or longstanding stereotypes, prejudices, discriminatory thoughts, and/or preconceived notion. From a race/gender/class perspective, think back to a negative/erroneous thought/belief/myth about an individual or group that you were "birthed into". Using Harro's (2000) Cycle of Socialization route that belief through each phase. The facilitator will narrate the exercise, use paper to free write, illustrate, and answer the questions. Think, Pair, Share.

Facilitator:

Before moving into the activities, have a short discussion on the article to ensure participants understand the reading, the movement of the cycle, etc. Allow 10-15 minutes for self-reflections for the questions in #2 before sharing with partner and group.

Directions for #3:

1. Refer participants back to the model in the article.
2. Have participants identify the negative notion/myth/belief about an individual group that they will use in the exercise?
3. Where were the beliefs derived from/who shaped and molded these thoughts (parents, relatives, teachers,). When was your first demonstration, display, awareness/consciousness of this belief (age, grade, etc.)? Was it engrained consciously or unconsciously?
4. Was this belief reinforced institutionally and/or culturally? If so, discuss how?
5. How did you enforce your beliefs to the target individual/group? Or how were you taught/directed to enforce? Describe your actions – whether conscious or unconscious.
6. When was your first awareness that the belief/notion was unjust, discriminatory, etc? Share in detail how you interrupted your cycle of negative/erroneous thinking? Do you find yourself having to challenge/defend your new position with the “shapers” or ‘originators’ of your notion (friends, family, community etc.)?
7. How do we reshape the thinking of other individuals to dismantle oppression? How do we interrupt this cycle?

If needed: Additional questions to generate discussion on Harro’s socialization process:

When is the first time you:

1. Felt uncomfortable being your race, gender, sexual orientation, or ability?
2. Were treated well because of your race, gender, sexual orientation, or ability?
3. Were mistreated because of your race, gender, sexual orientation, or ability?
4. Were laughed at because of your race, gender, sexual orientation, or ability?
5. Felt good about your race, gender, sexual orientation, or ability?
6. Noticed a representation of your race, gender, sexual orientation, or ability in the media?

(Questions adapted from: Readings for Diversity and Social Justice Online Chapter Resources: <http://cw.routledge.com/textbooks/readingsfordiversity/ch01-activities.asp>)

MODEL PHASE/STAGE: CRITICAL AWARENESS – Exploring Self

MODULE 3: Exploring Identity Development in the Students We Serve

Today’s college campuses represent microcosms of our diverse society, where vectors of identification and experience lie within multiple cultural, social, political and economic sites/locations. Students enter our campus with complex identities, negative identity status, and identity struggles/crisis, which often intensify when met with opposition/lack of acceptance from faculty, staff and peers. To help students negotiate their identities, academic advisors must have a clear understanding of student and identity development theories to assist with successful social and academic integration.

Objective:

- Introduce identity development models to increase advisors awareness/knowledge and discuss how they impact college student. Examine their benefits and limitations.
- Examine the complexities of multiple identity intersections within college students.
- Use the model examples and various student identity stories to apply model theoretical frameworks to academic advisors day-to-day practice.

Critical Questions:

- Generally speaking, what identity challenges within a race, social, cultural context confront college students? What identity challenges exist for gendered groups? For students with multiple, complex identities?
- If we govern our work under a single, Eurocentric developmental lens, we limit our understanding of the multiple dimensions of our students. What value do we bring to our practice in becoming knowledgeable of and infusing culturally-centered developmental models into our work?
- How can higher education, academic systems, academic advisors encourage college student promotion of “self” within a cultural, race, religious, social and historical context?
- Generally, what type of identity challenges have you recognized in the college students you serve? Did you use a student development lens to assist them, if so what type - traditional Eurocentric, gendered, cultural, racial?
- What role does oppression play in a minority individual’s identity development?

Activity #5: Identity Development Models: Traditional, Race/Cultural/Gender, Multidimensional**Instructions:**

1. Before the workshop, read the article, *Identity Development and Transition Issues in the First-year Experience*, (Ross and Lash, 2007).
2. Before the workshop, review the Identity Development Models summary chart. Gather a basic understanding of various identity developmental theoretical framework/perspective. Be prepared to broadly discuss each model and discuss: (1) cultural relevancy; (2) how identity development or lack thereof effects how individuals view self - leading to identity crisis, personal dissonance, cognitive confusion; and (3) how societal messages impact identity development.
3. Theory to Practice: Using the article, imagine Bobby was one of your academic advisees. How could understanding developmental models be important in

addressing his various academic, social, identity, development challenges? How would you help him to address his concerns? With a partner, devise an action plan to help Bobby address his academic (class attendance, grades, etc.), social concerns (drinking, partying, etc.) and identity (role confusion, gender, sexual, etc.) challenges/concerns.

Identity Development Models

Model Type	Summary
Erickson Psychosocial (8 stages) <i>Identity vs Role Confusion</i> <i>Stage</i> (Komives and Woodard, 2003)	Identity development peaks during adolescence, continues through the college years, but is a life-long process. Adolescents become concerned with how they are viewed by others. Having a firm sense of belonging is paramount. Young adults begin to or attempt to develop an identity about strengths, weaknesses, goals, occupations.
Chickering College Student Development (7 vectors) <i>Establishing Identity</i> (Komives and Woodard, 2003)	Identity formation depends on the successful completion of other vectors (competence, emotional maturity, autonomy, and positive relationships). The development of identity involves: one's comfort with body and appearance, gender and sexual orientation; an understanding of sense of self in a social, historical, and cultural context; and the development of self-acceptance, self-esteem and personal stability.
Cross Nigrescence Theory (5 stages) <i>Black Identity Development</i> (Howard, 1997)	Useful when designing interventions to enhance the development of Black males. It is a five stage process that involves the resocialization or transformation of a preexisting identity (a non-Africentric identity) into one that is Africentric. The stages encourage Black males to engage in a supportive network of persons (from various cultural groups) who have similar beliefs, and to promote social change by helping others moving through the phases of Nigrescence and becoming positive role models within the African American and white communities.
Gendered Perspectives of College Men Identity Development (Edwards and Jones, 2009)	This theory is grounded in a social justice perspective which frames gender identity as socially-constructed in a patriarchal context. It intersects with other social systems that advantage some and disadvantage others on the basis of social group identity such as race, class, and sexual orientation. The study found men were socialized into roles of manhood by external expectations within a social context.

White Racial Identity Development (2 phases) (Komives and Woodard, 2003; Helms, 1992)	Helm's model (1992, 1995) helps White individuals develop into healthy racial beings by developing healthy racial attitudes and behaviors. The model calls for White students to develop a nonracist identity by abandoning/overcoming individual, institutional, institutional and/or cultural racism. It calls for individuals to accept his or her own Whiteness, the cultural implications of being White and define a view of Self as a racial being of perceived superiority.
Biracial Identity Development (5 stage) (Poston, 1990)	A five-stage model that addresses how biracial individuals develop their personal identity within their race, ethnicity, and cultural heritage accepting the parent's culture/heritage of either parents or one parent. Factors that affect the development process include: family or peer influences, alienation when individuals feel pushed to choose an ethnic identity/heritage group categorization, and identity confusion.
Multiple Dimensions of Identity (Jones and McEwen, 2000)	A broader conceptual model that represents the ongoing construction of identity and the changing context on the experiences of the identity. The model represents that core categories such as sexual orientation, race, culture, gender, religion and social class are influenced by current experiences, family background, sociocultural conditions, career decisions, and life planning decisions operating concurrently and intersecting with each other in multiple dimensions.

Activity #6: The Convergence of Multiple Identities on Campus

Instructions:

1. Read the two vignettes/case studies on college student identity to examine how college students negotiate their multiple identities. As academic advisors, consider our role in guiding students through both identity and cognitive development.
 - a. Read Ophelia's (19 years old, African American, college sophomore at a pre-dominantly institution, from a working class family) comments on her perspectives about race and the salience of her racial identity as her matriculation into college. Consider the development of her racial identity – did it occur in isolation, within the individual or in connection of

processes, structures, reflection, and external environments? (Stewart, 2008).

I definitely feel that since I've been here, I've become more aware of that identity (being Black and female). You know, the, the most ironic thing of all being here at a predominately White college, you'll come home and you now realize that, "hey, I'm Black!" And especially in light of the fact that when I was in elementary school, middle school, and high school I had mostly White friends and I – I had this whole philosophy on how race doesn't matter and how we all need to hold hands and sing and be happy with each other as people and personalities and now I'm realizing that race isn't just something in a vacuum, it isn't just a big – its not just a matter of people uh you know, with uh different skin tones you know, there's culture, there's oppression, there's bitterness on both sides, they're all, all these conflicts and I'm realizing that ...I'm sort of like acutely aware of it.... You know, its just—its kind of tough. I feel crazy (p. 196).

- b. Read this excerpt from Jose's experience as a Latino growing up "valuing Whiteness" and his "cultural ignorance" realized during his college experience (Garcia, 2007). Consider the impact of his identity confusion on his life and how it can impact his college experience.

Why did Mr. Connor's comments hit me so hard? Precisely because I was in denial of the fact that I was any different from my friends. I was like them. They were like me. It hurt me to be singled out as a Latino because, deep down, I really did believe that I was better than most Latinos. I was smart. I was a hard worker. I was ambitious. I was successful. I was funny. These traits, I thought, were uncharacteristic of most Latinos. Mr. Connors brought me down, and I'm sad to say that that was the biggest reason he upset me so much all those years. He tore me away from my misconception that I was accepted and belonged in the white world, which I saw as the embodiment of the good, happy, and successful life. He forced me to confront my own racism (p. 73).

As a third-generation Mexican, did I have any claim to a cultural and ethnic identity? I didn't speak Spanish, but I sure didn't look white. From an early age, my ethnic identity confused me, and seeking answers from those closest to me, I turned to my father. In response to my questions, he told me I was not Mexican American, but rather American Mexican (p. 91).

For the most part, college was everything it was suppose to be: I was having the time of my and meeting so many amazing people. It wasn't until

my first meeting of La Unidad, the Latino student organization, that I had my first confrontation with the hate inside of me. My self-hatred and hatred of my ethnicity was deeply buried, and I had no intention of making it known. What did I know about Latino culture, besides what I learned in school, which was nothing? My cultural ignorance had never even occurred to me as a problem, suddenly it became a very big one (p. 81-82).

2. Share similar stories of identity complexities, multiple identities, and identity confusion in your experiences with college students.
3. Discuss critical questions.

Facilitator Note:

Review Stewart's (2008) research and read Garcia's (2007) story prior to presenting the activity to place the research/story in context and to present Stewart's (2008) research findings and Garcia's (2007) story outcome after the group discussion.

MODEL PHASE/STAGE: CRITICAL AWARENESS – Understanding Critical Constructs

MODULE 4: Oppression 101

A critical component of social justice education is to understand the concept of oppression as a system of various constraints that evoke injustices toward individuals and social groups. This module introduces a conceptual model of oppression to provide a basic/foundational concept to understand, recognize, and describe the generic characteristics of social oppression and the individual, institutional and societal agents/acts that continue to perpetuate the nature of domination.

Objective:

- Generate a general theory of oppression and the operations of social –isms to educate participants on how to analyze and evaluate the basic dynamics of oppression.
- Develop an awareness and knowledge of the social, cultural, and political conditions that produce oppression.
- Understand the interlocking, multiple levels of oppressive systems and how they are systematically reproduced, interconnected, and interrelated (often simultaneously).

Critical Questions:

- What do you see when you envision oppression?

- Has your social identity, group membership, or social status operated (either historically, or presently/currently) as a system of oppression in the United States?
 - Have you been positively impacted/privileged (in any regard, in any dimension, ever) by oppressive systems? Have you been negatively impacted by system(s) of oppression?
 - Consider how oppressive systems (societal, cultural and institutional) impact the recruitment, retention, achievement of ethnic minority students?
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Activity # 7: Introduction: Faces of Oppression

1. Critical Thinking: The dynamics of social oppression and the intolerance of difference are faceless – affecting us all on the basis of our differences and commonalities. When you envision oppression, its multiple forms and its varied faces, what do you see? Who do you see? What is happening? Who is affected/suffering? Who is privileged? Take a few moments to critically think and reflect on oppression. On a sheet of paper, describe your vision in words, symbols, pictures, etc.
 2. Watch the University of Central Florida's *Tunnel of Oppression* video presentation at <http://www.youtube.com/watch?v=rlxExuwVISM>
 3. Critical Reflection/Discussion: The video clip provided only a glimpse of the oppressive natures that exist in the United States. Using the video images and any experiences /critical incidents with oppression (whether personal, situational, through someone else's lens, etc.) critically discuss your vision/views/opinions on how social oppression has affected you personally, your community, and our society.
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Activity # 8: A Conceptual Model of Oppression

1. Review Hardiman and Jackson's (1997) social oppression model to gain a general understanding of social oppression, the conditions for oppression, and how it is maintained and operationalized.

Social Oppression Model

<p>Definition:</p> <p>Social oppression exist when one or more group, whether knowingly or unconsciously, exploits another social group for its own benefit. It is an interlocking system that involves ideological control as well as domination and control of the social institutions and resources of the society, resulting in a condition of privilege for the agent group relative to the disenfranchisement and exploitation of the target group.</p>
<p>Key Elements of Oppression:</p> <ol style="list-style-type: none"> 1. The agent group has the power to define and name reality and determine what is “normal,” “real,” or “correct.” 2. Harassment, discrimination, exploitation, marginalization, and other forms of differential and unequal treatment are institutionalized and systematic, and are carried through as “business as usual” by the agent group. 3. Psychological colonization of the target group occurs through socializing the oppressed to internalize their oppressed condition and collude with the oppressor’s ideology and social system. 4. The target group’s culture and language, and history is misrepresented, discounted, or eradicated and the dominant group’s culture is imposed. <p>Levels of Oppression that Maintain and Operationalize its Existence:</p> <p>Individual: The conscious or unconscious actions or attitudes (of an individual) that maintain oppression. Examples: harassment, rape, racial/ethnic/religious slurs.</p> <p>Institutional: The application of institutional policies and procedures in an oppressive society run by individuals or groups who advocate or collude with social oppression to produce oppressive consequences. Examples: family, government, industry, education, religion.</p> <p>Societal/Cultural: Implicit and explicit values that bind institutions and individuals imposed by dominant groups, individuals, or institutions. Examples: philosophies of life, definitions of good and normal.</p>

(Source: Hardiman and Jackson, 1997)

2. Complete the Oppressions Systems Chart. As a group, we will discuss each type of social –ism, establish a common definition, their systemic origins and identify their corresponding dominate (target) and subordinate (agent) social group(s).

Oppression Systems Chart

<i>Types of Oppression</i>	<i>Dominant Group</i>	<i>Subordinate Group</i>
Racism		
Sexism		
Heterosexism		
Classism		
Ableism		
Anti-Semitism		
Ethnocentrism		
Linguism		

(Adapted from Goodman, 2001)

Facilitator Note:

Refer to the sample oppressive systems chart (if needed) or use participant's responses to complete the chart to form a common language useful throughout the workshop. Inform group that the chart omits many types of oppression, but list the most common forms of oppression experienced by many Americans.

Sample of the Oppression Systems Chart

<i>Types of Oppression</i>	<i>Dominant Group</i>	<i>Subordinate Group</i>
Racism Oppression based on race	Whites (European descent)	People of color (African, Asian, Latin American, Native American; biracial; multiracial)
Sexism Oppression based on gender	Males	Females

Heterosexism Oppression based on sexual orientation	Heterosexuals	Gays, lesbians, bisexuals, transgendered people
Classism Oppression based on socioeconomic class	Middle and upper classes	Poor and working classes
Ableism Oppression based on physical ability	Able-bodies/nondisabled people	People with disabilities
Anti-Semitism Oppression based on religious traditions	Christian	Jews
Ethnocentrism Oppression based on culture/ethnicity superiority	One's own cultural/ethnic group (Afocentrism, Eurocentrism, etc.)	Any other cultural/ethnic group
Linguism Oppression based on language	English	People who have native (first) languages other than English

(Adapted from Goodman, 2001)

Activity #9: The Multidimensionality of Social –isms

Instructions:

1. Use the chart below to establish a general understanding of how dominant and subordinate groups perpetuate social –isms through the following dimensions: *vertical oppression, agent to agent horizontal oppression, target to target horizontal oppression, internalized subordination, internalized domination, and collusion.*

Dimensions of Oppression

Vertical Oppression: when agents enforce subordinate status upon targets	Internalized Subordination: When members of the target social group have adopted the agent group's ideology and accepts their subordinate status as deserved, natural, and inevitable.
Agent to Agent Horizontal Oppression: when agents enforce dominate status with other members of the agent group	Internalized Domination: When members of the agent group accept their group's socially superior status as normal and deserved.

Target to Target Horizontal Oppression: when target group members enforce subordinate status among their own group or, if there is more than one target group, when one group enforces subordinate status with another target group	Collusion: When people act to perpetuate oppression or prevent others from working to eliminate oppression
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(Source: Griffin, 1997)

2. Using the following situations, identify the social –ism(s) that are being perpetuated, the type of perpetuation (from the list above), and the dominant and/or subordinated group impacted.
 - a. The high rate of deaths of African American men committed by African American men.
 - b. Vietnamese sweatshops owned by Vietnamese men and employed/enforced with Vietnamese women and girls.
 - c. Boys who do not conform to traditional “masculine” interest and behaviors are harassed by other boys.
 - d. A woman is socialized to believe she is less qualified for a job than a man.
 - e. Black males receive higher salaries than Black women.
 - f. Black teachers infringe low academic expectations on racial/ethnic minority students.
 - g. White male legislators pass laws affecting women and people of color.
 - h. An all White Board of Trustees at a predominately White Institution create and enforce a multicultural education curriculum.
 - i. A man who only considers men as qualified for a job.
 - j. African American people vandalize shops run by Koreans.
 - k. Heterosexual people harass or make fun of lesbians and gay men.
 - l. Jews avoid associating with other Jews who act too “Jewish”.
 - m. English is designated as the “official” language in the United States.
 - n. School districts penalizing Hispanic students for speaking/writing in Spanish.
 - o. Able-bodied people who object to strategies for making buildings accessible because of the expense.
 - p. A heterosexual who believes only heterosexuals are good parents
 - q. Women who believe they can only survive on government/public assistance
 - r. Racial/ethnic minority groups exchanging racial, degrading, derogatory slurs
 - s. Upper Middle Class White women excluding Poor White Women from PTA participation.

(Adapted from Griffin, 1997)

Facilitator Note:

Encourage participants to think deeply about each situation - not at the surface-level to uncover the often “hidden”, unconscious, or conscious forms of social –isms that are enacted upon many of us in society in a variety of dimensions

Activity # 10: Conclusion: A Contemporary Look at Oppression

1. As a group, watch the film *Crash* (2004) to examine contemporary issues of socialization, prejudice, stereotypes, discrimination and the multiple dimensions of oppression. Additionally, examine the social, cultural, and institutional levels of oppression that are depicted in the film.
2. Engage in critical discussions with the group to discuss the varied nuances of injustice, inequity, institutional/cultural/social/systemic/individual oppression enacted upon individuals, social groups, dominant and subordinate groups. As a group, we will discuss the following questions:
 1. What are examples of “cultural crashes and clashes” depicted in the film? How did these cultural crashes and clashes impact the characters in the film? Consider all characters, not just the main ones?
 2. What example of institutional oppression was depicted in the film?
 3. What were some of the social, political, and economic reasons for the cultural crashes and clashes?
 4. Identify specific scenes that were particularly disturbing to you. Why? How did they impact your view of discrimination, prejudice, power and privilege of marginalized groups?
 5. How does it assist you in building cultural competency skills? What cultural skills are you lacking to be able to deal with oppressive issues and the oppressive experiences of others in your advising practice?

Facilitator Note:

Before the film prepare participants that the film is a controversial depiction of race relations in the U.S. and includes harsh, violent, and jarring subject matters.

MODEL PHASE/STAGE: CRITICAL AWARENESS – Understanding Critical Constructs

MODULE 5: Examining Social –ism Within Various Dimensions

This module uses a multi-centered, multi-focused approach to discuss the intersectionality of oppression. Using the knowledge and understandings gained from the previous module on understanding oppression and its many types, this module combines

those single notions of oppression into a multifaceted sphere to display how they interplay, interact, and intersect with one another in our daily lives. The activities guide participants into broader thoughts about oppression, asking them to look at a collection of issues such as the social construction of difference, race relations, gender equity, feminism, and classism, through a contemporary lens. Finally in this module, advisors are provided with an opportunity to self-reflect on the critical knowledge's gained thus far in the workshop to hopefully self-examine their personal and professional belief systems, behaviors/attitudes/values, conflicts and ethical responsibility toward social justice.

Objectives:

- Use a 'multi-focused' approach to discuss/demonstrate the interaction, intersection and parallels between all types of oppression experienced in everyday life to bring a broad awareness to the social inequities and inequalities that pervade society.
- Examine difference from a social construction lens to demonstrate how the cycle of socialization perpetuates/maintains discrimination, privilege, and prejudice; and establish stereotypes and societal roles/responsibilities.
- To unveil examples of daily and systemic discrimination experienced by women, working class people, and people of color.

Critical Questions:

- Oppression is a massive social-ill. Realistically, is there a way to disrupt the cycle of oppression to dismantle racial and other oppressive systems within society? In colleges/universities institutions?
- How are social constructs interwoven with historical, economic, and political constructs to create oppressiveness?

Activity #11: Reality Check I: Where Do You Stand?

1. Think, Pair, Share: Does your social identity, group membership, or social status operates (either historically or currently) as a system of oppression in the United States? Reflect on the following questions below. Share your thoughts with a partner or in a small group and the group at-large.
 - (1) Have you been positively impacted/privileged by oppressive systems (in any regard, in any dimension, ever)?
 - (2) Have you been negatively impacted by system(s) of oppression?
2. Participate in the Privilege Walk exercise to become critically aware of the personal privileges (whether conscious or unconscious) or non-privileges that

accompany your race, ethnicity, class, ability, religion, sexual orientation and social group membership. Facilitator/Tour Guide will narrate the activity.

Facilitator Note:

Privilege Walk Exercise:

Instructions:

Invite participants to stand shoulder to shoulder in a straight line in the middle of the room. The facilitator informs the participants that a series of statements are about to be read. Participants take a step forward or backward based on what the statement asks and if it applies to them. If a statement is not relevant or they do not wish to respond, they may stand still. Encourage participants to be as honest as possible. However, if they do not feel comfortable they do not have to move.

Privilege Walk Statements:

1. If you are a white male take one step forward.
2. If there have been times in your life when you skipped a meal because there was no food in the house take one step backward.
3. If you have visible or invisible disabilities take one step backward.
4. If you feel good about how your identified culture is portrayed by the media take one step forward.
5. If you have been the victim of physical violence based on your gender, ethnicity, age or sexual orientation take one step backward.
6. If you have ever felt passed over for an employment position based on your gender, ethnicity, age or sexual orientation take one step backward.
7. If you were born in the United States take one step forward.
8. If English is your first language take one step forward.
9. If you ever tried to change your appearance, mannerisms, or behavior to avoid being judged or ridiculed, take one step backward.
10. If you came from a supportive family environment take one step forward.
11. If you took out loans for your education take one step backward.
12. If you studied the culture of your ancestors in elementary school, take one step forward one step forward.
13. If you saw members of your race, ethnic group, gender or sexual orientation portrayed on television in degrading roles, take one step backward.
14. If you move through the world without people being afraid of you, or thinking of you as a potential threat to their safety, take one step forward.
15. Final directive: Take a look around you. Who is behind you? In front of you? To your sides? Where are your friends? What does your place in this spectrum mean to you?

End Exercise Questions:

The facilitator should now move to the middle of the room to begin processing this exercise.

Ask participants to sit where they are and allow a few minutes for silent processing, and then ask participants to think about what they learned about the impact of privilege that they did not know before. Lead a discussion on the exercise, using the process questions below as a guide for discussion.

Process Questions:

1. What do you see around the room? Who do you see in the front, middle and back?
2. In what ways do the people near you reflect or not reflect your community?
3. How do you feel about where you are relative to the others in the room? How do you feel about where others are in relation to you?
4. What went through your mind as you moved forward and backward?
5. Which of the statements did you find most meaningful or eye opening? Why?
6. Which of the statements, if any, hurt? Why?
7. What does your position in the room say about societal messages about your worth and the worth of people with similar privilege levels?
8. How has privilege affected you, your family and your community, in terms of opportunity and access?
9. How are social class and privilege tied to prejudice?
10. Like us, many of the students we serve face or have faced similar challenges presented in the statements, how do we empower them to preserve?
11. How do these challenges impact student access, retention and graduation rates? How do we assist students?
12. Is social group privilege evident on our campuses? How so?

(Exercise adapted from What's Race Got to Do with It?, www.whatsrace.org)

Activity # 12: Racism: America's Foundation of Injustice

Instructions:

1. Racism has been a key element in establishing, defining and maintaining other oppressive divisions in the U.S. To summarize the historical development of race, its social construction and subsequently, the development of America's class system read the article, *Racial Formation*, by Omni and Winant (1989) before the workshop.

In the reading, Omni and Winant (1989) ask us to make an effort to “*understand race as an unstable and “decentered” complex of social meanings constantly being transformed by political struggle...*” (p. 22)

Group questions/discussions: How has the social construction of race divided the United States? Today, what evidence(s)/acts of racism continue to spur from our political and economic imbalances?

2. Unmasking the Myths vs. Realities of Racism

Read the following statements, determine if they are a myth or reality of racism. For each myth, present its reality. After you think/reflect on each statement, work with a partner on in small groups to finalize your conclusions, be prepared to defend your position with the larger group.

- a. There are three distinct physical races, each with innately conditioned and distinct aptitudes, talents, and behaviors that have social and economic outcomes.
- b. Not everyone has a culture, and if they do it is not English, it is of little consequence, is simple and easily discernable, and will eventually disappear.
- c. Racism is personal and now happens in isolated instances.
- d. Affirmative action and other preferential treatment programs are by definition racist in reverse.
- e. Racism is an on-off phenomenon: Either it is an overt, KKK type of act or it does not exist.
- f. Racism must be conscious and intentional to be called racism.
- g. A racist must be mean-spirited.
- h. What happens to and goes on among people of color is of relative unimportance if it does not involve European-Americans.
- i. Intentions, actions, and outcomes can only be validated as racist by European-Americans.
- j. I could not possibly be a racist or do racist things because I have friends of other races.
- k. Racism has always been with us, is inevitable, and will always be with us.

(Statements adapted from Bowser, Auletta and Jones, 1993)

3. Though race relations in the United States have improved, many racial minority groups continue to experience racial discrimination in our country. View the following video clips to examine some of our contemporary issues of racism in America.

- Interview with Georgia State Representative Tyrone Brooks on race relations in America:
<http://www.cbsnews.com/video/watch/?id=1210662n&tag=mncol;lst;3>
(CBS News, 2006)
- Latinos in the U.S. talk about Racism:
<http://www.cnn.com/video/#/video/bestoftv/2010/07/20/voices.racism.cnn?iref=allsearch> (CNN, 2010)
- Confronting Racism: What Would You Do?
<http://abcnews.go.com/WhatWouldYouDo/video/confronting-racism-6591382> (ABC News, 2009)

Facilitator Notes:

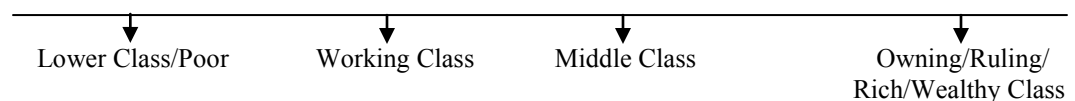
Remind students that racial discrimination is not always within the black and white racial divide. There are numerous accounts of racial discrimination amongst Asian-Americans, Latinos, and American Indians, whites of various ethnicities, and many racial ethnic/cultural groups – and they also define the American experience. However, as Shipler (1997) notes, “the fountainhead of injustice has been located between whites and the legacy remains the country’s most potent symbol of shame” (p. x).

Use the video clips to engage participants in closing discussions to consider where America is in building better race relations. Also, have them think about perceived and real racial discrimination on their campus. Invite participants to share personal and professional stories of racial discrimination to bring it ‘to life’ for participants who do/have not had any experience with racial discrimination or any form of prejudice, discrimination, injustice.

Activity #13: Disadvantaged by Race, Class and Gender

1. Wealth and economic gaps between the rich and poor also play a major role in social divisions and inequity, further separating and alienating American's by race, class, and gender. Though class and classism have varying meanings, this workshop defines class as "a relative, social ranking based on income, wealth, status and/or power" (Yeskel and Leondar (1997)).

This Class Continuum presents the ranking of individuals or families in society by income, wealth, status, or power:



****The line may be drawn at different points and labeled differently.**

Discussion Questions: Share your thoughts: How does our society use class to determine target/subordinate and agent/dominant social group membership (i.e. who is considered the target group, who is the agent group)? What social privileges are afforded to citizens by class? What stereotypes, prejudices exist with each group? What social privileges are not easily accessible or denied by class? Consider hot social topics like immigration and health care, in your opinion, is class figured into the politics of these social issues? Where does race and gender figure into class issues?

2. Read the following research articles/editorials before the workshop to examine educational achievement gaps, and the influence of the media on class/race/gender/religious perceptions in America.

- *The Upward Mobility Gap*. (Doyle McManus, Los Angeles Times, 2011, <http://www.latimes.com/news/opinion/commentary/la-oe-mcmanus-twous-20110102,0,5332722.column>).
- *College Access for the Working Poor: Overcoming Burdens to Succeed in Higher Education*, (McSwain and Davis, 2007, <http://www.ihep.org/assets/files/publications/a-f/CollegeAccessWorkingPoor.pdf>).
- *Many Say Coverage of the Poor and Minorities is Too Negative*. (Pew Center for the People and Press, 2010, <http://pewresearch.org/pubs/1703/views-of-news-coverage-of-poor-blacks-hispanics-gays-muslims-rich-middle-class>).

Discussion Questions: Share your thoughts. McManus (2011) discusses another division in our society, college-educated vs. non-college educated, how does race and gender factor into educational inequity? In general, what college access and persistence barriers do racial minority and low-income students' experience? What gender groups are most impacted and why? How about access and achievement barriers specific to your campus? How do we equalize our educational system in America? How do you ensure your students have equal access to the same educational opportunities as racial minority and low-income students? How does the media perpetuate oppression and what role do they play in the cycle of socialization?

Facilitator Notes:

Remind participants that class is relative; both subjectively and in terms of resources and personal experience (Yeskel and Leondar, 1997). Also, remind them that there are several sub-groups of the Class Continuum presented based on the views of economist, sociologist, political scientist, and media.

Activity #14: Reality Check II: Where Do You Stand?

1. Instructions: Participate in the Common Ground exercise as another way to recognize the existence of privilege, inequity, inequality and difference based on race, class, and gender. Facilitator will narrate the exercise.
2. Critical Thinking/Reflection: Self-reflect on any new understandings/knowledge gained from your learning experiences during the workshop to answer the following question: Do you believe academic advisors have a professional and ethical responsibility to enact social justice agency? Either broadly or specifically answer the question providing your commentary in a 10 minute free-write. This is a time for you to self-reflect on your personal and professional belief system/ethics on social justice agency as a role in the daily work of academic systems/advisors. Feel free to share your response with the group.

Facilitator Notes:

Share with the participants that the exercise allows participants to see with whom they share 'common ground' in terms of life experiences (both formative childhood and adult). The goal of the activity is to acknowledge the differences of others in terms of race, class and gender in hopes of increasing our appreciation and respect for difference and building a community/coalition of advocates for equity, equality and social change.

Encourage participants to consider their personal/professional social and ethical responsibility in accepting/respecting difference. The goal is to begin to plant a seed of personal, professional, ethical, social responsibility in interrupting the cycle of oppression as a part of their personal and professional mission. The self-reflection will be used during the critical conscious module so encourage participants to be openly and honestly reflective of their professional practice as they think about how to use their knowledge, understanding and skills to support and promote social justice as academic advisors.

Common Ground Exercise:

Instructions:

1. Participants stand and form a large circle, shoulder to shoulder; in the middle of the room (facilitator will stand in the center of the circle).
2. You will hear a series of categories. If you fit within that category, take a step into the center of the circle. Each time you enter the circle look around and note who else shares common ground.
3. Categories: This is "Common Ground for anyone..."
 - "... who grew up in a rented apartment."
 - "... who grew up in a public housing or the inner city."
 - "... who grew up in a rural area or small town."
 - "... who grew up in the suburbs."
 - "... who owns a house."

- “... who owns or family owned a summer home or second home.”
- “... who has traveled internationally.”
- “... who has never traveled outside the State you presently reside in.”
- “... whose first language is English.”
- “... who has is speaks more than one language.”
- “... who has shopped with Food Stamps.”
- “... who considers him/herself a part of the working poor.”
- “... who considers him/herself a part of the middle class.”
- “... who was a non-traditional college student.”
- “... who received federal financial aid to attend college.”
- “... whose parents/guardians were able to pay for college.”
- “... who has directly experienced discrimination, prejudice or inequity.”

(Adapted from Yeskel and Leondar, 1997)

MODEL PHASE/STAGE: CRITICAL AWARENESS – Understanding Critical Constructs

MODULE 6: The Intersections of Oppression in Higher Education

The overall success and achievement of students has become a complex issue within higher education – with many concerns stemming from sociocultural and sociopolitical factors that decrease their chances of a successful, equitable educative experience. Academic systems must begin to examine how oppressive systems operate within our institutions (in a multitude of capacities) to oppress various student groups and hinder their success and achievement. Such examinations become imperative if institutions desire a new commitment to create an inclusive, affirming and engaging environment that supports student diversity.

Objectives:

- Use a ‘multi-focused’ approach to discuss/demonstrate the interaction, intersection and parallels between all types of oppression experienced in higher education.
- Examine how institutions create and support social oppression and inequalities (both consciously and unconsciously).
- Examine how oppressive systems create institutional barriers for underrepresented and marginalized student group.

Critical Questions:

1. As a microcosm of society, many college campus environments reflect identical patterns of oppression that are exhibited in society at-large, how can

advisors interrupt the cycle of oppression on college campuses? Where should they begin?

2. What impact does our social –isms have on the historically maintained racial, cultural, social divisions that exist on many college campuses in the United States?
3. How do these –isms interrupt the educational process for racial/ethnic minority students? For majority students?
4. What (if any) role do academic advisors/systems play in supporting social oppression?

Activity #15: Students' Perspectives on Race and other forms of Oppression

Instructions:

1. Watch the film, *Skin Deep* to examine race, racism, diversity and multiculturalism from a college student's perspective. Analyze how issues of racism, affirmative action, White privilege, socialized notions of discrimination and prejudice, sexism and classism impact the college experience of the students. Examine the depths of internalized oppression as students discuss their racialized life experiences as a member of a target social group or agent social group. Draw relationships to current race, class, gender inequities that occur on today's campuses. Discuss the current and futurist challenges that institutions face ahead in building stronger race, class, gender relations amongst students. You will divide into small groups to complete the tasks/discussions then share your commentary with the group at-large.
2. Reflect on the following question and engage in a 10 minute self-reflection free-write: What insight/revelations did the movie offer your daily practice as an academic advisor, in terms of advising, mentoring, and educating the students you serve?

Facilitator Note:

Allow a few minutes for reflection before discussing the movie. If needed, use the following quotes/references from the film (various students' voices) as discussion starters or transitions. The self-reflection will be used during the critical conscious modules so encourage participants to write an open and honest reflection of their professional practice as they think about how to use their knowledge, understanding and skills to support and promote social justice as academic advisors. Guide the conversations toward looking at the much larger gender imbalance disparities in underrepresented/minority groups. Share some of the glaring statistics on the low presence of Black males and Latino males in higher education and their high achievement gaps.

Quotes from *Skin Deep*:

Judith: “I got into school because of affirmative action and I’m not ashamed to say that cause no one else is doing my homework.”

Tammy: “My family taught me an honest day’s work, and honest day’s pay...but I’ve come to realize that for some cultures in our society that’s not true they have to work twice as hard and are being taught they can’t do something.”

Dane: “I don’t know if you know what its like having a strong bigot in your family, and its tough choosing what’s right and choosing your family.”

Mark: “(You) can’t keep blaming me...don’t categorize all white people, or you’re just doing the same thing right back.”

Lisa: “In ethnic studies classes I feel self conscious of my color, like I don’t belong...walking on eggshells...”

(Source: California Newsreel, *Skin Deep* Facilitators Guide,
www.newsreel.org/guides/skindeep.htm)

Activity #16: Race/Class/Gender Inequity on College Campus

Instructions:

1. Divide into two large groups to read/critique the following articles on gender imbalances in higher education: *The New Minority on Campus: Men* <http://education.newsweek.com/2010/09/29/the-new-minority-on-campus-men.html> and *Do Male Students Need Affirmative Action for College?* <http://education.newsweek.com/content/education/search.html?q=Do+Male+Students+Need+Affirmative+Action+for+College>. Both articles provide commentary on the increasing growth of women in colleges and “ponder the best way to close the gender gap” (Education Newsweek, 2010, p. 2). After reading the articles, in your groups critically dialogue about the broader gender imbalances that we see on many college campus – the imbalances that extend beyond male vs. female to include gender/race and gender/race/class. Summarize your group’s commentary on the articles and the gender extensions, and share your thoughts with the large group.
2. In your groups, extend your gender imbalance commentary to include the gender/achievement gap amongst predominately White versus racial ethnic minority groups. Summarize your group’s commentary on the articles and the gender extensions, and share your thoughts with the group.

3. Before the module, review the research on Black males: *Black male students at public flagship universities in the U.S.: Status, trends and implications for policy and practice*, (Harper, S. (2006), <http://works.bepress.com/sharper/doctype.html>). Also, bring any institutional data (from your institution) on the persistence/graduation rates of Black males and specific programs/services implemented to increase their access, success, and achievement. From the article, discuss the educational inequities, and other sociocultural, sociopolitical, and economic barriers that limit the college access, persistence and graduation rates of Black males. Compare/contrast your institutional report and Harper's (2006) research to uncover similar evidence of educational disparities.

MODEL PHASE/STAGE: CRITICAL AWARENESS – Multicultural Awareness

MODULE 7: Multicultural Advising

To meet the growing complexity of diversity on college campuses, academic advising professionals must infuse multicultural approaches into their practice to provide cross-cultural services/programs to meet the diverse needs of students. Multicultural counseling provides a unique approach to academic advising – inviting critical dialogue, thinking and reflection into culturally-sensitive student issues/concerns. In this module, we will explore the components of a multicultural counseling practice and the benefits of inviting a multicultural awareness/counseling approach into academic advising, and the multicultural competencies and skills needed to engage in multicultural counseling.

In this module, the advisors will explore the relationship between ethics, multiculturalism and counseling/advising by examining and discussing three important documents that guide the professional ethics/conduct of academic advisors and the appropriate counseling competencies. These documents outline a useful guide to ensuring academic advisors/systems have and maintain the important components in establishing an advisor/advisee relationship and a counseling interaction that places an emphasis on the importance of culture, ethnicity, and race.

Objectives:

- Invite participants to explore the inclusion of a multicultural counseling practice into the field of academic advising.
- Provide a clear understanding of what it means to be a cultural-competent helping professional.
- Introduce professional advising standards important in developing and maintaining an ethical, professional, culturally-sound advising practice.

Critical Questions:

- In an effort to ensure academic advisors are able to meet the diverse needs of today's students, how might the culture of academic advising shift to include an

advising approach that values, appreciates and supports the cultural aspects of all students?

- What specific awareness, knowledge's and skills must advisors own in order to incorporate more culturally-informed practices into their daily work.
- How might an advisors professional ethics garner an appreciation for diversity?
- Do you embody the skills, competencies, practices to do social justice work in academic systems?

Activity # 17: Understanding Multicultural Counseling and Cultural Competence

Instructions:

1. As a group, view Derald Wing Sue's video lecture entitled, *Cultural Competence in the Helping Professionals* (Microtraining Associates, 2003) to better understand the dynamics of a multicultural counseling approach and understand the knowledge, skills necessary important in developing a culturally-competent advising practice and academic advisors.

As a group, discuss the following questions from the video lecture:

- a. What is multicultural counseling and therapy? What are the benefits of multicultural counseling and therapy to a culturally diverse society?
 - b. What is cultural competence? What are the skills needed to become culturally-competent?
 - c. Explain the Multidimensional Model for Developing Cultural Competence. What should occur at the individual, professional, organizational, and societal levels?
 - d. How are the three levels of identity important in working with culturally diverse individuals?
2. As a group, review the following documents/professional standards to become knowledgeable of the necessary competency and ethical standards important in ensuring a culturally-relevant practice.
 - a. Sue, et al (1998)Major Characteristics of Multiculturalism (Appendix B)
 - b. The Association for Multicultural Counseling Development (AMCD) Multicultural Counseling Competencies (1996) (Appendix C)
 - c. D.W. Sue (2001) summary of the AMCD Multicultural Counseling Competencies (Appendix D)
 - d. The Council for the Advancement of Standards in Higher Education (CAS) Standards and Guidelines for Academic Advising (2005) (Appendix E)
 - e. National Academic Advising Association (NACADA) Core Values (2004) (Appendix F)

Facilitator Notes:

Inform participants that the video lecture is designed for graduate students of various helping professionals (social work, sociology, psychology, psychiatry, counselors) in the counseling and psychotherapy fields, but is certainly applicable and useful to the work of academic advisors/systems in linking the importance of culture into our practice of working with/educating/mentoring our diverse students. Review, debrief and discuss the questions/answers from the lecture. The explanation from the video are quite detailed, but includes power point snap shots, if needed, pause video to more closely review power point snapshots. Stop the video at time marker 1:12:39/1:18:43.

Activity # 18: Designing a Culturally-Relevant Advising Practice**Instructions:**

1. Multicultural counseling seeks to understand American cultural heritage and how it influences our individual and collective beings. It offers frameworks for helping counselors to understand the cultural heritages and worldviews of people from various groups, and it offers frameworks for helping people from various groups function effectively in our pluralistic society (Trusty, Looby and Sandhu, 2002).

How do we translate our understanding of multicultural counseling, the knowledge gained from the video and the cultural and ethical professional standards into a culturally-relevant advising practice that lives and breathes a multicultural agenda? What essential components are needed?

As a group, outline the essential components necessary in developing and living a culturally-relevant and effective advising practice? Consider the specific knowledge, awareness, and skills needed to advance this work into: (1) the advising profession, and (2) your institutional academic/advising system.

MODEL PHASE/STAGE: CRITICAL AWARENESS – Multicultural Awareness**MODULE 8: The Culturally-Competent, Culturally-Responsive and Ethical Advising Professional**

As helping professionals, academic advisors should ensure that they not only have the knowledge and understanding of “self” and critical social constructs, but also a *multiculturally awareness* of how cultural influence’s and perception’s impact the advising relationship. Culturally-skilled academic advisors offer a self-awareness and

knowledge of cultural similarities and differences to understand the worldviews of students, void of deleterious effects of negative judgments or generalizations (Richardson and Jacob, 2002). Today's advising systems must include a staff of culturally-competent and culturally-responsive counselors/advisors that are able to attend to a range of race, sex, and gendered needs/issues/concerns.

Objectives:

- Have participants complete a cultural competency survey/instrument to help them identify their competencies as a culturally-competent advisor.

Critical Question:

- Do you embody the understanding, knowledge, and skills necessary to engage in a multicultural advising practice?
- Do you embody the understanding, knowledge, and skills necessary to engage in social justice work, advocating for the individual, institutional, and societal needs of the students you serve?

Activity #19: Assessing Your Multicultural Skills

Instructions:

1. Complete the *Multicultural Counseling Competence and Training Survey (MCCTS)* (Appendix G) and use the scoring criteria to score your survey (Holcomb, 2007).
2. Review the results of your MCCTS-R. What did you learn about yourself as a culturally-competent helping professional? In your reflection on your findings, consider the module's critical questions. Share your findings with the group.
3. Self-Development Plan: Using the professional standards/ethics documents, your survey results, and any other workshop resources, design a personal developmental/action plan that details specific personal/professional multicultural competencies/education you need to develop, improve, or maintain *your* culturally-relevant professional practice. In your plan consider:
 - A mission/vision
 - Your personal and professional commitment
 - How to implement new knowledge, awareness, awareness
 - Educational resources (readings/literature, seminars/workshops/courses, assessments etc.)
 - Coaching/Training/Mentoring (both personal and organizational)
 - Organizational/Institutional/Advising System needs

Facilitator Note:

To ensure that advisors are able to provide a more accurate view or self-awareness of their multicultural competence, offer little explanation to the nature of the survey before administering. Simply ask them to complete and score their assessment. After the participants have scored their survey, explain that this survey assesses their multicultural knowledge, skills, and awareness. Ask them to reflect on their multicultural competency and consider what they learned about themselves as a culturally-competent individual. Ask participants to keep the Self-Development Plan readily available to add more information as we progress throughout the remainder of the workshop.

Activity #20: Advancing Cultural Competence**Instructions:**

1. As a group, view the advising training video, *Expanding Your Comfort Zone: Strategies for Developing and Demonstrating Cultural Competence in Academic Advising*, (Harding, NACADA, 2007). The video will assist in further extending our cultural knowledge, skills, and understanding into daily practice.
2. Discussion Topics:
 - Harding's (2007) Four Components of Culturally Competent Advising
 - Cultural considerations for intervention with diverse students (what questions/concern/consideration should we ask of ourselves and our students)
 - Concepts and strategies for effective culturally competent interactions and advising
 - Ethnic/Cultural Identity Development
3. Critical Reflection: Facilitator will narrate this exercise.

Facilitator Notes:

To transition participants into the next phase of the workshop, have them critically reflect/assess their overall personal/professional growth in self, critical constructs and multicultural awareness. Invite them to share their personal/professional accounts of growth thus far in the workshop.

Revisit the Social Justice Development Model (Appendix A) to review the stages of social justice development. Introduce the term "critical consciousness" (Freire, 1992) and the workshop's goal of developing the knowledge, understanding, skills and a personal concern for social justice action in academic systems/advising. Introduce them to the

work of Paulo Freire (Pedagogy of the Oppressed, 1992) and his mission to awaken critical consciousness to dismantle social oppression.

As a group, watch the interview with Freire to understand his mission and social responsibility to dismantle systems of oppression through social justice education: <http://www.literacy.org/media>.

According to Freire (1992), in developing a personal concern for social justice work, a critically conscious person must be aware of four key critical concepts/constructs. Review the concepts with the group and ask participant to self-reflect, asking themselves if they indeed have the awareness of a critically conscious person.

A critically consciousness person is aware of:

- a) the historical, political, and social implications of a situation (i.e., the context)
- b) his or her own social location in the context
- c) the intersectionality of his or her multiple identities (e.g., race, socioeconomic class, gender, sexual orientation)
- d) the inherent tensions that exist between a vision of social justice and the current societal conditions for all people (in essence, you have escaped a naïve consciousness and have rejected the prescriptions of others)

MODEL PHASE/STAGE: TRANSFORMATION – Critical Consciousness

MODULE 9: THE JOURNEY TOWARD CRITICAL CONSCIOUSNESS

Critical conscious development, a lifelong learning process, represents a critical transformative stage where advisors begin working toward achieving a deep level of knowledge, understanding, and skill with multicultural issues. This stage is imperative in advancing a personal concern for social justice and creating social change agency within academic systems. The activities call on you to engage in self-reflection and self-actualization. The module will use Harro's (2000) Cycle of Liberation as a tool to help you examine/determine your positionality in the liberation of social systems and institutions from oppression. It will also help advisors critically determine where they are in their personal transformation process toward critical consciousness.

Objective:

- Provide participants with an opportunity to self-examine their positionality as socially-conscious professionals.
- Provide participants with an opportunity to self-reflect on their personal mission to dismantle oppression and develop the habits of mind to engage in a more socially-just advising practice.

Critical Questions:

- How can we use Harro's (2000) Cycle of Liberation to consciously transform the socialization of oppression and oppressive systems? Where must this process begin within society? Where does this process begin within you?
- Do you embody a "liberatory consciousness"? (Love, 2000, p. 89).

Activity #21: Harro's (2005) Cycle of Liberation**Instructions:**

1. Review the Social Justice Development Model diagram in Appendix A. Using the model summary below, examine the three levels of Harro's (2000) Cycle of Liberation to gain a sense of where you are in your personal transformative journey toward having a critical consciousness of the oppressive systems that pervade the lives of our students, society, and institution.
 - a. Model Definition: The model describes "a cyclical process that seems to occur in most successful social change efforts, leading to some degree of liberation from oppression for those involved, regardless of their roles" (Harro, 2000, p. 463).

Harro's (2000) Cycle of Liberation
<p>Intrapersonal Phase</p> <p><i>Change within the core of people about what they believe about themselves.</i></p> <ol style="list-style-type: none"> 1. Getting Ready and Waking Up: Consciously dismantling your "old" belief systems and building new perspectives about yourself, others, and your worldview through introspection, education and consciousness-raising. 2. Reaching Out: Seek experiences and exposure outside ourselves to a wider range of understanding difference than we had before by taking a stand, speak out and naming injustice.

Interpersonal Phase

Change in how we value others, interact with others, and see the world.

1. Building Community: Building/receiving support from “people like us” – within our same social group and dialoguing with “people who are different from us” to gain an understanding of others and building coalitions.
2. Coalescing: Getting ready to move into action by organizing, action planning, educating others, and taking overt stands against injustice. You “see reality” differently!

Systemic

Change in structures, assumptions, philosophy, rules, and roles.

1. Creating Change: Using our critical analysis of the assumptions, structures, rules, and roles of the existing system of oppression, and our coalition power, to create a new culture that stands up to our oppressive society. The personal transformative stage!
2. Maintaining: Change is strengthened, monitored, and integrated into our everyday life through modeling social justice, spreading hope, celebrating social justice and diversity.

2. Reflection: Study Harro’s (2000) Cycle of Liberation to determine where you are in your journey toward critical consciousness. Share your thoughts on the following questions:
 - Understanding that there is no specific direction, beginning or end of the cycle, what stage/phase best describes where you are currently in your journey toward critical consciousness/liberation, and social action?
 - Have you repeated or recycled through the phases/stages more than once in your life time? If so, what setbacks impeded your continuous process toward maintaining change? Are you where you would like to be in your critical consciousness journey?
 - How does your placement in the cycle inform your advising practice, in terms of being professionally, ethically able to use a culturally-relevant approach to educate, advocate for and inform the students you serve?

Facilitator Note:

Encourage participants to critically process/reflect on their life journey (in whatever role/capacity, dominant group or subordinate group) with oppression before analyzing where they place within Harro’s (2000) Cycle of Liberation. Encourage them to consider

what they were socialized into believing about various social groups and where they are now, in terms of still maintaining those positions/beliefs (in whatever capacity).

Lead the reflection discussion by sharing your journey of transformation, critical consciousness, and liberation.

Activity #22: Extending Your Self-Development Plan

Instructions:

1. Extend the Self-Development Plan you designed in Activity # 19 to include a Critical Transformative Framework. Understanding that critical consciousness is a life-long process, extend your plan to include a framework that details/describes how you plan to continue to develop or maintain your critical consciousness.

In your framework, include the following components:

- Awareness Component: Discuss how you will continue to practice critical awareness of what is happening in your environment. How will you continue to develop the capacity to notice, give attention to our daily lives, our language and our behaviors?
- Analysis Component: Discuss how will you continue to analyze your awareness's by gathering important information to theorize the truth about a situation to further determine/clarify if it is *just* or *unjust* and requires action?
- Action Component: Discuss how you will put your thinking into action to transform society and your institution to a place of equality and equity for all. What initiatives will you take to design, follow or lead a course of action?
- Accountable/Ally-ship Component: Discuss how you will connect, collaborate, partner with others to provide social justice in society, your institution, academic systems, and your advising practice.

(Liberatory Components, adapted from Love, 2000)

Facilitator Notes:

Invite participants to share their framework.

MODEL PHASE/STAGE: ACTION PHASE – Supporting and Promoting Social Justice

MODULE 10: Creating Social Change through Action

Through modes of action such as empowerment, social action and advocacy, academic advisors can begin to create new pathways to reorient advising systems for equity and advocacy work, and become change agents for institutional social change. Understanding that everyone does not arrive at the action phase simultaneously in developing social justice agency, advisors still have a responsibility to their students to find meaningful ways be supportive of difference and diverse student needs, and appreciate the many race, gender, cultural difference that students bring to campus and our advising interactions. Social justice modes of action are instrumental in assisting us in interrupting the cycle of socialization/oppression within an advising practice, advising systems, and institutions to enrich the educative experiences for ALL students, particularly for our underrepresented, underserved, and marginalized student groups. The hope of this module is that advisors have arrived at a place in their critical consciousness and cycle of liberation where they are ready to engage in social change through various modes of action.

Objective:

- Gain an understanding of what it means to be a social justice agent.
- Understand the meaning of social justice, empowerment, and advocacy and social action.
- Evaluate your personal mission in eradicating issues of oppression within your institution.

Critical Questions:

1. As academic advisors, how can our work as social justice agents advance the social justice ideologies within our institutions?
2. How do you plan to promote social justice agency in your professional practice, enacting social change agency through empowerment and advocacy for your students?

Activity #23: Becoming Social Justice Agents in Academic Systems

Instructions:

1. Review the following working definitions:
 - a. Social justice: A concept that advocates engaging individuals as co-participants in decisions which directly affect their lives; it involves taking

some action, and educating individuals in order to open possibilities, and to act with value and respect for individuals and their group identities, considering power differentials in all areas of counseling practice and research (Bluestein, Elman, and Gerstein (2006), as cited in Topoek, Gerstein, Fouad, Roysirear, and Israel et al. 2006, p. 18).

- b. Social action: Social agents must possess the awareness, knowledge, and skill necessary to intervene at the individual and system-wide level.
Involves
 - c. Empowerment: The process by which people, organizations, or groups who are powerless or marginalized (a) become aware of the power dynamics at work in their life context, (b) develop the skills and capacity for gaining reasonable control over their lives, (c) which they exercise, (d) without infringing on the rights of others, and (e) which coincides with actively supporting the empowerment of others in their community. (McWhirter (1994), as cited in Lee and Walz, 1998, p. 8).
 - d. Advocacy: The process or act of arguing or pleading for a cause or proposal, acting on behalf of marginalized or disenfranchised clients and actively challenge long-standing traditions, preconceived notions, or regressive policies and procedures that may stifle human development (Lee. 1998)
2. As a group, view Elizabeth Vera's video lecture entitled, *Becoming Social Justice Agents: If Not Us, Then Who?* (Microtraining Associates, 2007) to gain an understanding of the principle modes of action in engaging in social justice work, the dispositions necessary to be an effective change-agent, and the skills necessary to make social justice work a reality.
 3. Think, Pair, Share: In groups of 2 or 3, discuss the commentary from the lecture:
 - a. How do we move social action (within academic systems) from a place of rhetoric to a place of reality?
 - b. How can we mobilize social action within academic systems?

Activity #24: Extending Your Self-Development Plan

Instructions:

1. Extend your Self-Development Plan to include a professional action plan for enacting advocacy and empowerment in your professional practice. In your action plan, identify/define the following:

- a. Your philosophy/mission/vision for your role of an academic advisor and social change agent.
- b. Your self-defined professional, ethical, moral and social responsibilities as a social justice agent.
- c. Identify the individual/group and the specific injustices/inequities you plan to critically transform within your academic system, advising center and/or institution. Describe/discuss how you plan to implement your plan.
- d. What skills, awareness's, and knowledge's are needed to advance your mission into an action phase.
- e. Identify the methods you will use to enact empowerment and advocacy within your academic system, advising center and/or institution.
- f. Challenges you most likely will face and how you plan to circumvent the challenges.

Facilitator Notes:

Ensure participants have an understanding of the working definitions. The video lecture can be stopped at 36:57/1:02:25. For advisors who are not ready to support and promote social justice agency, empower them to become more actively involved in the lives of people who are racially/culturally different than him/herself. Invite advisors to share their action plans with the group.

At the close of the workshop, participants should have a comprehensive plan to continue to advance their social justice development after the workshop. Inspire participants to continue to dialogue with their plan and make necessary changes as they undergo personal and professional growth and change.

Finally, have participants share their overall perspective about the workshop – its usefulness and effectiveness in support and promoting social justice development in academic systems/advisors.

Post-Workshop Support

The goal of the workshop was to facilitate new levels of consciousness regarding social justice ideologies such as diversity, multiculturalism, equity, equality, tolerance and difference as a method to achieve the ultimate goal of empowering change agency in academic systems and higher education. Recognizing that social justice development is a life-long, on-going process, an online, post-workshop website

(<http://socialjusticeeducation.wordpress.com/>) has been established to assist you with

your continued growth and development. The website offers participants an avenue to engage in continued critical discussions (through blogs), and provide resources and additional activities to assist you in processing and operationalizing new critical knowledge and awareness, new roles/responsibilities as a social change agent, personal/professional action plans, etc. It will offer you an outlet to reflect on your workshop experience; continue critical dialogue with participants/facilitator; maintain, strengthen, and/or further advance critical consciousness; and learn from other colleagues best practices for engaging in social action. The website is an extension of the workshop—available to empower and encourage your continued work as a social justice agent.

Conclusion

The curriculum modules present critical dialogue, critical pedagogy to provide a curriculum to accompany the social justice development model. The goal of the curriculum is to guide academic advisors through a series of critical awareness phases—where they gain the understanding, knowledge, and skills of self, race/gender/class oppression, and professional and multicultural standards/guidelines—to initiate the development of a critical consciousness and critical transformation. As advisors advance through the model, my sincere hope is that they encumber the necessary tools important in initiating a critical transformation—where advisors may then feel compelled to engage in a form of social action that dismantles the oppressive systems that create barriers for students. The curriculum is designed to invite advisors to engage in a process of critical dialogue and self-reflection, using critical pedagogy as a conduit to educate advisors.

The module curriculum supports my dissertation project in theoretically reorienting advising systems for activism and equity work by assisting advisors in bringing a strong commitment of social responsibility, social action, and social change into student affairs, academic affairs and higher education at-large. By designing the model and curriculum, my hope is to move critical awareness and social justice forward to create engagement and participation—propelling social action/activism to greater heights. Furthermore, I hope that the model and curriculum will empower already committed social justice educators within academic systems, to advocate for more-thoughtful, inclusive programs/policies that offer more equitable alternatives to educating and counseling students, particularly students from minority, underrepresented, marginalized and underserved student groups.

CHAPTER VII

CONCLUSION AND IMPLICATIONS FOR FURTHER RESEARCH

Introduction

To conclude my dissertation, I use a reflective stance to present/discuss implications important to advance my research. Reflecting on the dissertation's mission/vision and the research design and process, a further examination of the following are pivotal factors in advancing social justice education programs for academic advisors: (a) piloting a research study that includes the five components of a program design (development, execution, assessment, and evaluation); (b) examine the challenges in executing/implementing the training program; and (c) examine best practices to further advance social justice education to other higher education practitioners.

As a researcher, engaging in reflexivity enables me to deconstruct my research process—from a holistic, broad view to a more focused and detailed account of my research practice. It helps me to place the process into a more defined perspective, allowing time to honor the inquiry process and experience, the knowledge gained and lessons learned, as well as, consider the measures necessary to improve the research process and/or outcomes. Similarly, it allows me to reflect not only on my research practice, but equally on my educational practice and my efforts to engage in a “practice of freedom” (hooks, 1994, p. 13). As a multidimensional project that served several missions in its transformative ability to educate, liberate, dismantle, inspire/empower change, and

call others to action, I indeed engaged in a *practice of freedom* in the dissertation/research process. According to hooks (1994), to educate as the practice of freedom entails a teaching/learning process where those who teach also believe that our work is not merely sharing information but sharing in the intellectual and spiritual growth of students. It implies that teaching is conducted in a manner that respects and cares for the souls of students - essential in providing the necessary conditions where learning can most deeply and intimately begin (hooks, 1994). Indeed, engaging in social justice research/education, invited a rich layer of freedom, empowerment and transformative teaching and learning to this journey.

Extending Research: Piloting the Training

What I have learned in researching, designing and writing this education program, is that there is no ‘cookbook,’ ‘cookie cutter,’ or ‘master’ program/curriculum design to meet the specific/direct needs of *all* its participants. At its best, curriculum designers can only develop a workshop/training program with a well-defined goal, mission, and vision for the project; research and include best practices/strategies and appropriate activities aimed at meeting those specific goals; and develop a methodology to evaluate program effectiveness and learner outcomes. According to Pack-Brown, Thomas, and Seymour (2008), “the success of a counselor education program’s design depends on agreements that are made regarding decisions related to the development, execution, assessment, and evaluation of the program” (p. 299). The dissertation has accomplished Pack-Brown et al.’s (2008) program *development* component—the design of the model and curriculum with a clear mission/vision and program description—evidenced in chapters four and

five, but lacks Pack-Brown et al.'s (2008) other important components necessary in evaluating overall program effectiveness. To advance my research, the next research phase must include an *execution/implementation, assessment, and a program evaluation* component.

First, to successfully implement the developmental model and the training process, a pilot study will be conducted with a sample size of 10 academic advisors who have between 1-3 years of early-career professional experience. To ensure a diverse group, participants from various institutions (size/type) and from diverse backgrounds (race/ethnic group/class/gender/age, etc.) will be invited to participate—invitations for volunteers will be sent to the Directors of academic systems at local diverse institutions. The model/curriculum will be presented as a five-day professional development training seminar—with the participant's introduced to the mission/vision and goals/objectives of the training process, the social justice developmental model, and curricula. Additionally, they will be guided through each stage/phase of the curriculum using an “interactive learning mode” (Hogan-Garcia, 1999, p. 9) that combines both cognitive and experiential learning.

Secondly, an effective, empirical assessment /evaluation will be designed to critically assess the sociocultural, sociopolitical, diversity, ethical growth and development of the participants. Since the mission of the model is to advance critical awareness/consciousness *within each individual*—as a way to promote social justice action—I strongly believe the participants must engage in critical *self-assessments* to better assess their personal growth/development in the knowledge, understanding and

skills of cultural competence, multicultural awareness, understanding of self, sociocultural/political constructs and diverse students groups in higher education. In hindsight, as I envision the training process and reflect on the curriculum design, I think the best approach is to have participants engage in a three-tier, self-assessment model to encourage them to self-assess their cultural/ethical growth and development at three separate stages of the training process—the beginning, the middle, and the end. Using this assessment model, individuals could rate themselves within personal and professional cultural/ethical/sociocultural/sociopolitical dimensions to gauge their growth and development at different stages of the learning process. A *pretest* or pre-cultural competency could reveal the knowledge, understanding, and skills of various self and critical constructs prior to engaging in the training—this is important in revealing an individual's *authentic* attitude, beliefs/ethics, and behaviors. The *mid-test* is already included in the curriculum—Activity #19, a multicultural training survey—and would be important in assessing one's personal/professional growth after participants have engaged in the Critical Awareness Phase. The *post-test* or post-cultural competency (administered at the end of the workshop) would be important in allowing participants to self-examine any overall growth acquired during the training process. Additionally, if participants are willing to share their self-assessments, this could be informative data to assess/evaluate if my efforts to positively encourage social justice agency within academic advisors and determine the personal effectiveness of the model for each participant, was met/achieved, successful/unsuccessful, or need further development to improve learner outcomes.

Finally, in reflecting on the curriculum design and training process, several program evaluation questions have surfaced that signal the need for a final program evaluation/assessment to answer important questions such as: Does the model present the most logical sequence of social justice development? Does the model and curriculum foster healthy human development and growth? Do the modules/activities represent critical pedagogy - linking critical theoretical constructs? Will the modules/activities present practitioners with a broad understanding of/to the cultural/diversity competency knowledge, understanding, and skills he/she would need to be able to equitably serve the diverse needs of all student groups? Was the training designed and facilitated effectively and efficiently? In researching several multicultural/diversity training programs/workshops, an extensive program evaluation process is the most critical component of the training/workshop process (White & Henderson, 2008; Hogan-Garcia, 1999; Sadowsky & Impara, 1996; Sue et al., 1998; Holcomb-McCoy & Myers, 1999). Park and Manese (2008) note that the evaluation process is a key component in providing and receiving feedback to enhance program development in multicultural competence and is equally significant in shaping the course of a training program. Before designing the program evaluation, careful consideration of specific items—statements, questions/concerns need to be determined to ensure the evaluation collects the necessary data/findings that are aimed at effectively developing, stimulating and promoting new strategies to improve the model, curricula or the training process.

Challenges in Executing the Training: Managing Resistance

In envisioning the training process (i.e., flow of activities, engagement vs. disengagement factors, workshop climate, etc.), I would be naïve to believe that the facilitation of a social justice-themed workshop, where individuals are asked to participate in an interactive learning process that discusses critical conversations about themes such as social oppression, respect/appreciation of difference, etc., would not be met with some form of resistance, challenges, barrier, and/or opposition from some workshop participants in some form or another—whether emotionally, mentally, or physically. Since the workshops interconnect our lives at three levels that our society coexist within (personal, interpersonal, and organizational/systemic), and because the workshops call academic advisors to singly and collectively examine oppressive systems, privilege, and prejudice within self, society, and our institutions—all potentially controversial topics/themes, the dissertation should extend its research to include theoretical or practical research on resistance management and/or engagement strategies for multicultural and social justice education.

Queener and Smith (2008) write that understanding psychological resistance to multiculturalism (and I add for all forms of social justice education) are instrumental in providing instructions on how to conduct professional activities in a culturally relevant manner. Forms of resistance are significant impediments to developing multiculturalism as an integral part of multicultural competency initiatives (Queener & Smith, 2008). Though there is no way to plan for encounters of resistance and pinpoint where they may occur in the training process, I certainly believe that understanding how to identify

potential psychological “pockets of resistance” (Takemoto & Parham, 2008, p. 114) and having on-hand strategies to deter disruptive attitudes/behaviors/actions can only enhance learner outcomes, build/encourage community trust and understanding, and create an overall more engaged workshop experience. Takemoto and Parham (2008) speak through their multicultural training experience and the need for resistance management, writing:

Without question, one of the most significant challenges our center has faced in operationalizing our commitment to multiculturalism is addressing the pockets of resistance. By this, we mean to suggest that the road to greater diversity has not been without some elements of controversy... What was more difficult to recognize were the subtle pockets of resistance that were reflected in the attitudes of some staff members who outwardly appeared to the idea of multiculturalism. In essence, the lesson learned here was the recognition that resistance is not simply “between group” (i.e. counseling center struggling with its own institution), but can also be “within group” (i.e., that which emerges from within the center itself, among the staff). (p. 114)

To further my dissertation research, I invite Queener and Smith’s (2008) conceptual framework for understanding psychological resistance to multiculturalism into my social justice development research. Queener and Smith’s (2008) model, the Circuitous Model of Multicultural Development (CMMD), was useful in determining the factors that lead to participants engaging or resisting multiculturalism in a workshop/training experience. In their study, they found that when factors such as *emotional expressiveness* (emerged emotions with respect to multicultural skill development) and *awareness of self and others* (when students were alerted to or developed knowledge about themselves) emerged over the course, the more participants engaged the training material. However, when students experienced *avoidance* (withdrawing from process when their thoughts/feelings created internal tension) and *dissonance* (inconsistency between the

one's beliefs and actions), the participants retreated with resistance. A further examination of Queener and Smith's (2008) research would be beneficial for further/future study to explore correlations between advisor/advisee group dynamics and resistance vs. engagement patterns. More specifically, I could look at advisor demographics such as institution type, race, sexual orientation, gender, culture, age to identify advisors (by groups or individual) who are more receptive to engaging in social justice education and advancing social justice agency for personal and professional betterment versus those who may be disinterested. This information could be helpful in contextualizing specific resistance factors/patterns that limit or prevent engagement. Also, this information would be imperative to restructuring and revising the model curriculum to find meaningful strategies to create a more comfortable/receptive atmosphere to improve participant engagement and engage all learners.

Advancing Social Justice Agency and Social Justice Education

Like any other critical researcher who seeks to advance or integrate a new philosophical stance into his/her discourse, my call to theoretically reorient academic systems/advisors for social justice action requires me to continuously examine theoretical or practical approaches to advance my research agenda. To do this, I realize that I will need to extend my research by: (a) constantly examining how to integrate traditional and nontraditional theories from the field of academic advising and other helping professions; (b) continuing to contribute to the development of critically conscious, culturally sensitive, ethical and competent practitioners; and (c) further contribute to the future directions, trends and challenges in the field of advising. Two central questions/themes

that I continue to engage introspectively and would like to specifically research further are: (a) how can I extend my call for social justice agency to other higher education professionals and entities that provide academic and social support/services to college students; and (b) in what ways must my research continue to evolve to further nurture critical conscious development and social justice action, especially for the academic advisors who attend the professional development workshop.

Extending my research to investigate these questions and others requires me to extend my theoretical approach for social justice agency/leadership to other campus agencies to promote and integrate social justice education into campus-wide in-service training, departmental meetings, new employee training, and/or professional development seminars. More specifically, my research must be extended to *all* professional academic advisors, regardless of their years of service in the profession; to *all* professional levels and positions within institutions of higher education, including senior executive leadership, administration, faculty and staff; to *all* professional organizations that service college students directly/indirectly, such as NACADA, Student Affairs Administrators in Higher Education (NASPA), American College Personnel Association (ACPA), etc.; and *all* academic advising centers. Finding ways to establish and grow a coalition of social justice advocates and leaders is the best approach to send a message to campus leaders and administrators that social justice action, agency, and leadership are vital components to creating a campus climate of inclusion, diversity, equity and equality. This would require my research to collaborate across institutional lines to work with other campus entities to establish specific theoretical, methodological, and practical strategies to

restructure the social justice model to be multidimensional and inclusive to multiple discourses. Similarly, investigating best practices/strategies to determine what/how to continue to nurture critical practitioners requires follow-up studies with workshop participants, analyzing research findings from program assessments/evaluations, and collaboration with professional organizations from academic advising and counseling, psychology, sociology, etc. These first approaches will offer my research new directions in further development and application to building a comprehensive social justice developmental model and curriculum to create a long-standing model for academic systems/advising training and development.

Lastly, as Park and Manese (2008) note all future developments, trends and challenges simply require us to continuously adjust and *actively contribute* to change in order to meet the growing diversity of our student population, our staff and the university community. Park and Manese (2008) also remind me that, “such efforts are not likely to succeed without difficulties, however. As the history of our field suggests, meaningful change is attainable, but slow” (p. 101). Undoubtedly, advancing my research requires more than extending my research skills to find/apply new, meaningful critical approaches to advance social justice leadership for academic advisors or other higher education practitioners. I believe it requires more personal extensions/dedications (versus professional) that require me to continue to advance my knowledge, understanding and skills of social justice ideology. As critical consciousness is an *ongoing, life-long development process*, so must my passion for infusing social justice action, education and leadership into the day-to-day practice of all higher education practitioners.

Conclusion: A Final Call for Transformative Action

This research comes at an important time in the history of the field of academic advising and higher education as institutions prepare students and faculty alike for positions as global leaders, world-class scholars, and agents for social change and action. Many colleges and universities embrace social justice ideologies such as diversity, multiculturalism, and inclusion as key initiatives to support cultural difference, promote equity, and encourage social change on campus and to acknowledge their global role in understanding and meeting human need. Educating for and promoting social justice invites and engages multiple perspectives from dominant, oppressive and privileged groups to help influence and facilitate a more positive institutional culture. As the world's complex inequities continue to evolve due to social, political and economic shifts, our institutions must incorporate social justice education into all aspects of our educational and professional practice to institute an awareness, understanding, and appreciation of worldview difference and social climate changes.

While social justice education empowers today's college students to become socially conscious of power and privilege, and cultivate commitments to support social justice ideologies, its mission becomes equally imperative to an institution's professional staff. By cultivating the habits of mind necessary for social justice work and adopting a social justice professional practice, institutions increase the probability of educating its professional staff to the wide range of historical, social and political issues that affect and accompany college students and creating an institution free of inequitable policies and practices. Most importantly, through social justice work, academic and student affairs

units, particularly advising systems, have an opportunity to educate/inform students within a learning environment that models a commitment to equality and democracy.

This dissertation stands as a mandate to academic systems/advisors to reexamine our mission/vision within academic advising and our role within higher education. It is evident that our ever-changing shifts in worldwide sociocultural, sociopolitical and economic perspectives are going to impact the varied situations, experiences, and dilemmas in how we serve diverse student populations. Addressing their most intimate human developmental needs will become a new priority for academic systems, shifting our traditional role in providing purely academic services and developmental-like advising to an overall approach that meets the holistic, multi-encompassing needs of students. As we refine and redefine our mission/vision to accommodate the necessary changes and shifts, we would be both socially and professional irresponsible as well as highly negligent if it did not include the promotion of social action and social agency within academic systems/advisors as one of our most dire needs. Therefore, I present this research as a contribution to the field of academic advising and a new direction for its professional practice. It is my sincere hope that this work not only invites critical consciousness/awareness into the personal embodiment of academic advisors or emphasizes the need to reexamine our professional ethical and cultural competence skills, but inspires practitioners to embody a spirit of agency that “combats intolerance by challenging their own intolerance” (Lee & Walz, 1998, p. xii) and increase access and opportunity for non-privileged student groups.

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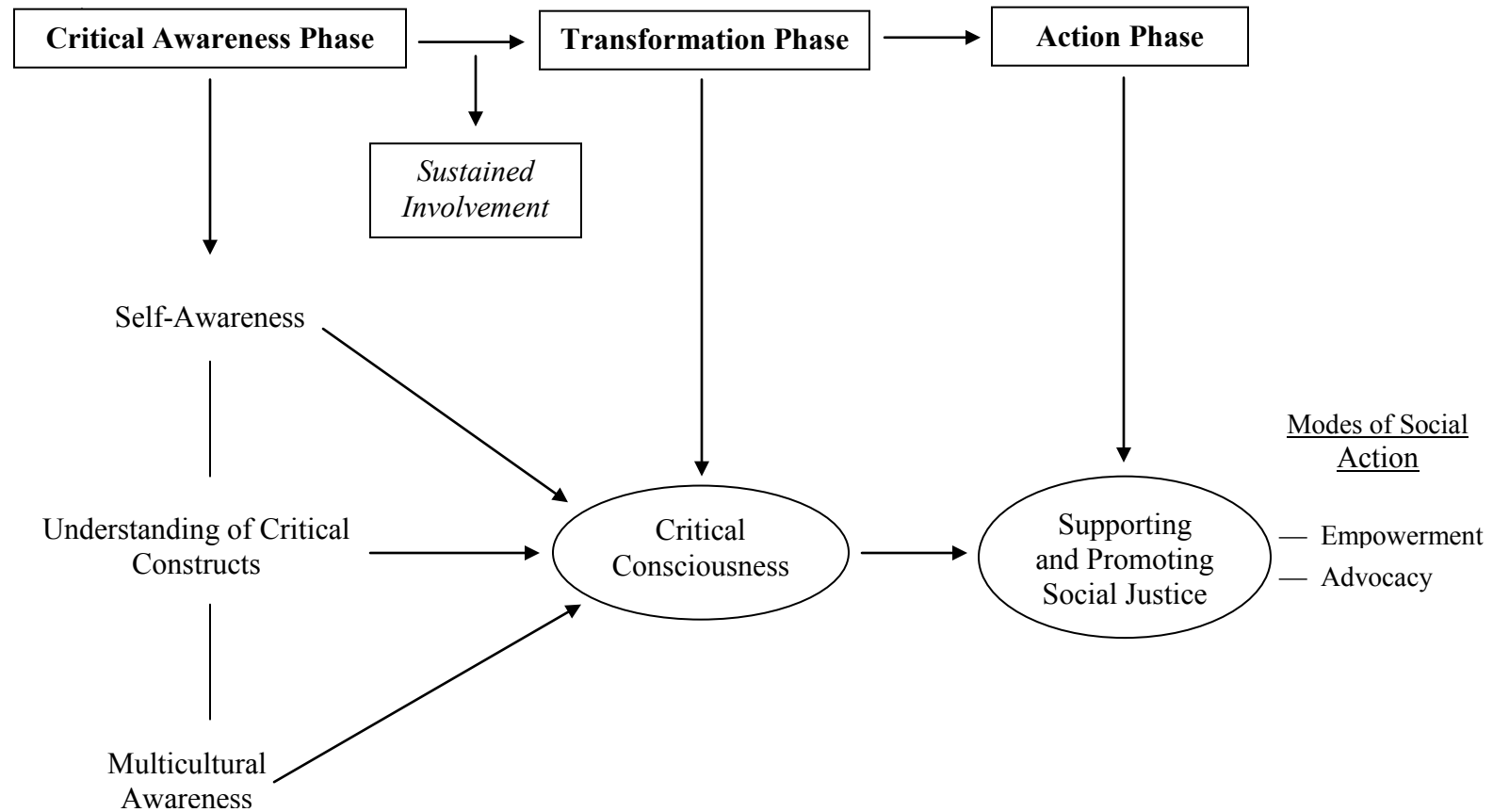
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APPENDIX A
SOCIAL JUSTICE DEVELOPMENT MODEL



APPENDIX B

MAJOR CHARACTERISTICS OF MULTICULTURALISM

1	Multiculturalism values cultural pluralism and acknowledges our nation as a cultural mosaic rather than a melting pot. It represents a major revolution that promises to overcome ethnocentric notions in our society. It teaches the valuing of diversity rather than negation or even “toleration.”
2	Multiculturalism is about social justice, cultural democracy, and equity. It is consistent with the democratic ideals of the Declaration of Independence, the U.S. Constitution, and the Bill of Rights.
3	Multiculturalism is about helping all of us to acquire the attitudes, knowledge, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with people from diverse backgrounds.
4	Multiculturalism is reflected in more than just race, class, gender and ethnicity. It also includes diversity in religion, national origin, sexual orientation, ability and disability, age, geographic origin, and so forth. All which contribute to our individual and collective diversity.
5	Multiculturalism is about celebrating the realistic contributions and achievements of our and other cultures. It also involves our willingness to explore both the positive and negative aspects of our group’s and other groups’ behavior over time. It appreciates the complexity of lived experience. It means becoming actively involved in seeking to understand the history, conditions, and social reality of the multiple groups in our society.
6	Multiculturalism is an essential component of analytical thinking. It is not about advocating an orthodoxy or dogma, but rather about challenging us to study multiple cultures, to develop multiple perspectives, and to teach our students how to integrate broad and conflicting bodies of information to arrive at sound judgments.
7	Multiculturalism respects and values other perspectives, but is not value neutral. It involves an activist orientation and a commitment to change social conditions that deny equal access and opportunities (social justice). It involves investigating differences in power, privilege, and the distribution of scarce resources as well as rights and responsibilities.
8	Multiculturalism means “change” at the individual, organizational, and societal levels. It encourages us to begin the process of developing new theories, practices, policies, and organizational structures that are more responsive to all groups.
9	Multiculturalism may mean owning up to painful realities about oneself, our group, and our society. It may involve tension, discomfort, and must include a willingness to honestly confront and work through potentially unpleasant conflicts.
10	Multiculturalism is about achieving positive individual, community, and societal outcomes because it values inclusion, cooperation, and movement toward mutually shared goals.

APPENDIX C

AMCD MULTICULTURAL COUNSELING COMPETENCIES

I. Counselor Awareness of Own Cultural Values and Biases

A. Attitudes and Beliefs

1. Culturally skilled counselors believe that cultural self-awareness and sensitivity to one's own cultural heritage is essential.
2. Culturally skilled counselors are aware of how their own cultural background and experiences have influenced attitudes, values, and biases about psychological processes.
3. Culturally skilled counselors are able to recognize the limits of their multicultural competency and expertise.
4. Culturally skilled counselors recognize their sources of discomfort with differences that exist between themselves and clients in terms of race, ethnicity and culture.

B. Knowledge

1. Culturally skilled counselors have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions and biases of normality/abnormality and the process of counseling.
2. Culturally skilled counselors possess knowledge and understanding about how oppression, racism, discrimination, and stereotyping affect them personally and in their work. This allows individuals to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White counselors it may mean that they understand how they may have directly or indirectly benefited from individual, institutional, and cultural racism as outlined in White identity development models.
3. Culturally skilled counselors possess knowledge about their social impact upon others. They are knowledgeable about communication style differences, how their style may clash with or foster the counseling process with persons of color or others different from themselves based on the A, B and C, Dimensions ,and how to anticipate the impact it may have on others.

C. Skills

1. Culturally skilled counselors seek out educational, consultative, and training experiences to improve their understanding and effectiveness in working with culturally different populations. Being able to recognize the limits of their competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified individuals or resources, or (d) engage in a combination of these.
2. Culturally skilled counselors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a non racist identity.

II. Counselor Awareness of Client's Worldview

A. Attitudes and Beliefs

1. Culturally skilled counselors are aware of their negative and positive emotional reactions toward other racial and ethnic groups that may prove detrimental to the counseling relationship. They are willing to contrast their own beliefs and attitudes with those of their culturally different clients in a nonjudgmental fashion.
2. Culturally skilled counselors are aware of their stereotypes and preconceived notions that they may hold toward other racial and ethnic minority groups.

B. Knowledge

1. Culturally skilled counselors possess specific knowledge and information about the particular group with which they are working. They are aware of the life experiences, cultural heritage, and historical background of their culturally different clients. This particular competency is strongly linked to the "minority identity development models" available in the literature.
2. Culturally skilled counselors understand how race, culture, ethnicity, and so forth may affect personality formation, vocational choices, manifestation of psychological disorders, help seeking behavior, and the appropriateness or inappropriateness of counseling approaches.
3. Culturally skilled counselors understand and have knowledge about sociopolitical influences that impinge upon the life of racial and ethnic minorities. Immigration issues, poverty, racism, stereotyping, and powerlessness may impact self esteem and self concept in the counseling process.

C. Skills

1. Culturally skilled counselors should familiarize themselves with relevant research and the latest findings regarding mental health and mental disorders that affect various ethnic and racial groups. They should actively seek out educational experiences that enrich their knowledge, understanding, and cross-cultural skills for more effective counseling behavior.
2. Culturally skilled counselors become actively involved with minority individuals outside the counseling setting (e.g., community events, social and political functions, celebrations, friendships, neighborhood groups, and so forth) so that their perspective of minorities is more than an academic or helping exercise.

III. Culturally Appropriate Intervention Strategies

A. Beliefs and Attitudes

1. Culturally skilled counselors respect clients' religious and/ or spiritual beliefs and values, including attributions and taboos, because they affect worldview, psychosocial functioning, and expressions of distress.
2. Culturally skilled counselors respect indigenous helping practices and respect help living networks among communities of color.
3. Culturally skilled counselors value bilingualism and do not view another language as an impediment to counseling (monolingualism may be the culprit).

B. Knowledge

1. Culturally skilled counselors have a clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy (culture bound, class bound, and monolingual) and how they may clash with the cultural values of various cultural groups.
2. Culturally skilled counselors are aware of institutional barriers that prevent minorities from using mental health services.
3. Culturally skilled counselors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of the clients.

4. Culturally skilled counselors have knowledge of family structures, hierarchies, values, and beliefs from various cultural perspectives. They are knowledgeable about the community where a particular cultural group may reside and the resources in the community.
5. Culturally skilled counselors should be aware of relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.

C. Skills

1. Culturally skilled counselors are able to engage in a variety of verbal and nonverbal helping responses. They are able to send and receive both verbal and nonverbal messages accurately and appropriately. They are not tied down to only one method or approach to helping, but recognize that helping styles and approaches may be culture bound. When they sense that their helping style is limited and potentially inappropriate, they can anticipate and modify it.
2. Culturally skilled counselors are able to exercise institutional intervention skills on behalf of their clients. They can help clients determine whether a “problem” stems from racism or bias in others (the concept of healthy paranoia) so that clients do not inappropriately personalize problems.
3. Culturally skilled counselors are not averse to seeking consultation with traditional healers or religious and spiritual leaders and practitioners in the treatment of culturally different clients when appropriate.
4. Culturally skilled counselors take responsibility for interacting in the language requested by the client and, if not feasible, make appropriate referrals. A serious problem arises when the linguistic skills of the counselor do not match the language of the client. This being the case, counselors should (a) seek a translator with cultural knowledge and appropriate professional background or (b) refer to a knowledgeable and competent bilingual counselor.
5. Culturally skilled counselors have training and expertise in the use of traditional assessment and testing instruments. They not only understand the technical aspects of the instruments but are also aware of the cultural limitations. This allows them to use test instruments for the welfare of culturally different clients.
6. Culturally skilled counselors should attend to as well as work to eliminate biases, prejudices, and discriminatory contexts in conducting evaluations and

providing interventions, and should develop sensitivity to issues of oppression, sexism, heterosexism, elitism and racism.

7. Culturally skilled counselors take responsibility for educating their clients to the processes of psychological intervention, such as goals, expectations, legal rights, and the counselor's orientation.

APPENDIX D

AMCD MULTICULTURAL COUNSELING COMPETENCIES: CULTURAL COMPETENCY COMPONENTS FOR ACADEMIC ADVISORS

Belief/Attitudes	Knowledge	Skill
<ol style="list-style-type: none"> 1. Aware and sensitive to own heritage and valuing/respecting differences. 2. Aware of own background/experiences and biases and how they influence psychological processes. 3. Recognizing limits of competencies and expertise. 4. Comfortable with differences that exist between themselves and others. 5. In touch with negative emotional reactions toward racial/ethnic groups and can be nonjudgmental. 6. Aware of stereotypes and preconceived notions. 7. Respects religious and/or spiritual beliefs of others. 8. Respects indigenous helping practices and community networks. 9. Values bilingualism. 	<ol style="list-style-type: none"> 10. Has knowledge of own racial/cultural heritage and how it affects perceptions. 11. Possesses knowledge about racial identity development. Able to acknowledge own racist attitudes, beliefs, and feelings. 12. Knowledgeable about own social impact and communication styles. 13. Knowledgeable about groups one works or interacts with. 14. Understands how race/ethnicity affects personality formation, vocational choices, psychological disorders, etc. 15. Knows about sociopolitical influences, immigration, poverty, powerlessness, etc. 16. Understands culture-bound and linguistic features of psychological help. 17. Knows the effects of institutional barriers. 18. Knows bias of assessment. 19. Knowledgeable about minority family structures, community, etc. 20. Knows how discriminatory practices operate at a community level. 	<ol style="list-style-type: none"> 21. Seeks out educational, consultative, and multicultural training experiences. 22. Seeks to understand self as racial/cultural being. 23. Familiarizes self with relevant research on racial/ethnic groups. 24. Involved with minority groups outside of work role: community events, celebrations, neighbors, etc. 25. Able to engage in a variety of verbal/nonverbal helping styles. 26. Can exercise institutional intervention skills on behalf of clients. 27. Can seek consultation with traditional healers. 28. Can take responsibility to provide linguistic competence for clients. 29. Has expertise in cultural aspects of assessment. 30. Works to eliminate bias, prejudice, and discrimination. 31. Educates clients in the nature of one's practice.

APPENDIX E

CAS STANDARDS AND GUIDELINES FOR ACADEMIC ADVISING

Summary of Guidelines:

1. Provide humanitarianism and civic engagement by understanding and appreciating cultural and human differences; social responsibility; global perspective; and sense of civic responsibility practice.
2. Adhere to the highest principles of ethical behavior. Develop or adopt and implement appropriate statements of ethical practice. Orient new staff members to relevant ethical standards and statements of ethical practice.
3. Ensure that privacy and confidentiality are maintained with student records.
4. Recognize and avoid personal conflicts of interest or appearance thereof in the performance of work.
5. Strive to insure the fair, objective, and impartial treatment of all persons with whom they interact.
6. Perform duties within the limits of their training, expertise, and competence.
7. Use suitable means to confront and otherwise hold accountable staff members who exhibit unethical behavior.
8. Maintain an educational and work environment free from discrimination in accordance with law and institutional policy.
9. Create and nurture environments that are welcoming to and bring together persons of diverse backgrounds. Promote an environment that deepens understanding of one's own identity, culture, and heritage. Recognize, honor, educate and promote respect about commonalities and differences.
10. Discrimination must be avoided on the basis of age; cultural heritage; disability; ethnicity; gender identity and expression; nationality; political affiliation; race; religious affiliation; sex; sexual orientation; economic, marital, social, or veteran status; and any other bases included in local, state/provincial, or federal laws (CAS, 2005).

APPENDIX F

NACADA STATEMENT OF CORE VALUES (2004)

Summary of Guidelines:

Core Value 1: Advisors are responsible to the individuals they advise: Advisors work to strengthen the importance, dignity, potential, and unique nature of each individual within an academic setting.

Core Value 2: Advisors are responsible for involving others, when appropriate, in the advising process: Advisors serve as mediators and facilitators who effectively use their specialized knowledge and experience for student benefit.

Core Value 3: Advisors are responsible to their institutions: Advisors nurture collegial relationships by upholding the specific policies, procedures, and values of their departments and institutions.

Core Value 4: Advisors are responsible to higher education: Academic advisors honor academic freedom. They realize that academic advising is not limited to any one theoretical perspective and that practice is informed by a variety of theories from the fields of social sciences, the humanities, and education.

Core Value 5: Advisors are responsible to their educational community: Academic advisors interpret their institution's mission as well as its goals and values. They convey institutional information and characteristics of student success to the local, state, regional, national, and global communities that support the student body.

Core Value 6: Advisors are responsible for their professional practices and for themselves personally: Advisors participate in professional development opportunities, establish appropriate relationships and boundaries with advisees, and create environments that promote physical, emotional, and spiritual health. Advisors maintain a healthy balance in their lives and articulate personal and professional needs when appropriate. They consider continued professional growth and development to be the responsibility of both themselves and their institutions.

APPENDIX G

MULTICULTURAL COMPETENCE AND TRAINING SURVEY

Directions: Listed below are competency statements based on AMCD's Multicultural Counseling Competencies and Explanatory Statements. Please read each competency statement and evaluate your multicultural competence using the following 4-point scale.

- 1 - Not competent (Not able to perform at this time)
- 2 - Somewhat competent (More training needed)
- 3 - Competent (Able to perform competently)
- 4 - Extremely competent (Able to perform at a high level)

1. I can discuss my own ethnic/cultural heritage.	1	2	3	4
2. I am aware of how my cultural background and experiences have influenced my attitudes about psychological processes.	1	2	3	4
3. I am able to discuss how my culture has influenced the way I think.	1	2	3	4
4. I can recognize when my attitudes, beliefs, and values are interfering with providing the best services to my students.	1	2	3	4
5. I verbally communicate my acceptance of culturally different students.	1	2	3	4
6. I nonverbally communicate my acceptance of culturally different students.	1	2	3	4
7. I can discuss my family's perspective regarding acceptable and non-acceptable codes-of-conduct.	1	2	3	4
8. I can discuss models of White Racial Identity Development.	1	2	3	4
9. I can define racism.	1	2	3	4
10. I can define prejudice.	1	2	3	4
11. I can define discrimination.	1	2	3	4

12. I can define stereotype.	1	2	3	4
13. I can identify the cultural bases of my communication style.	1	2	3	4
14. I can identify my negative and positive emotional reactions toward persons of other racial and ethnic groups.	1	2	3	4
15. I can identify my reactions based on stereotypical beliefs about different ethnic groups.	1	2	3	4
16. I can give examples of how stereotypical beliefs about culturally different persons impact the counseling relationship.	1	2	3	4
17. I can articulate the possible differences between the nonverbal behavior of the five major ethnic groups (i.e., African/Black, Hispanic/Latino, Asian, Native American, European/White).	1	2	3	4
18. I can articulate the possible differences between the verbal behavior of the five major ethnic groups.	1	2	3	4
19. I can discuss the counseling implications for at least two models of racial/ethnic identity development.	1	2	3	4
20. I can discuss within-group differences among ethnic groups (e.g., low SES Puerto Rican student vs. high SES Puerto Rican student).	1	2	3	4
21. I can discuss how culture affects a student's vocational choices.	1	2	3	4
22. I can discuss how culture affects the help-seeking behaviors of students.	1	2	3	4
23. I can discuss how culture affects the manifestations of psychological disorders.	1	2	3	4
24. I can describe the degree to which a counseling approach is appropriate for a specific group of people.	1	2	3	4
25. I can explain how factors such as poverty, and powerlessness	1	2	3	4

have influenced the current conditions of at least two ethnic groups.				
26. I can discuss research regarding mental health issues among culturally/ethnically different populations.	1	2	3	4
27. I can discuss how the counseling process may conflict with the cultural values of at least two ethnic groups.	1	2	3	4
28. I can list at least three barriers that prevent ethnic minority students from using counseling services.	1	2	3	4
29. I can discuss the potential bias of two assessment instruments frequently used in the schools.	1	2	3	4
30. I can discuss family counseling from a cultural/ethnic perspective.	1	2	3	4
31. I can anticipate when my helping style is inappropriate for a culturally different student.	1	2	3	4
32. I can help students determine whether a problem stems from racism or biases in others.	1	2	3	4

Scoring Guide for the MCCTS-R

In order to score the competence scale of the MCCTS-R, sum the items for each of the 3 multicultural competence factors below.

Factor 1: Multicultural Terminology: Items 9-12

Factor 2: Multicultural Knowledge: Items 8, 13, 16-32

Factor 3: Multicultural Awareness: Items 1-7, 14-15

Sum the items for each factor. Next, compute the average score for each factor. Higher scores denote higher perceived multicultural competence.